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Autobiography

OF

Dr. John I. Swander

Supplemented With Selections of His Written
Sermons Preached During His
Early Ministry.

TOGETHER WITH

Samples of His Philosophic, Scientific and Literary Productions, Gleaned from His Published Works, Magazine Articles, and Public Addresses Delivered on Various Occasions.

WITH A FOREWORD BY

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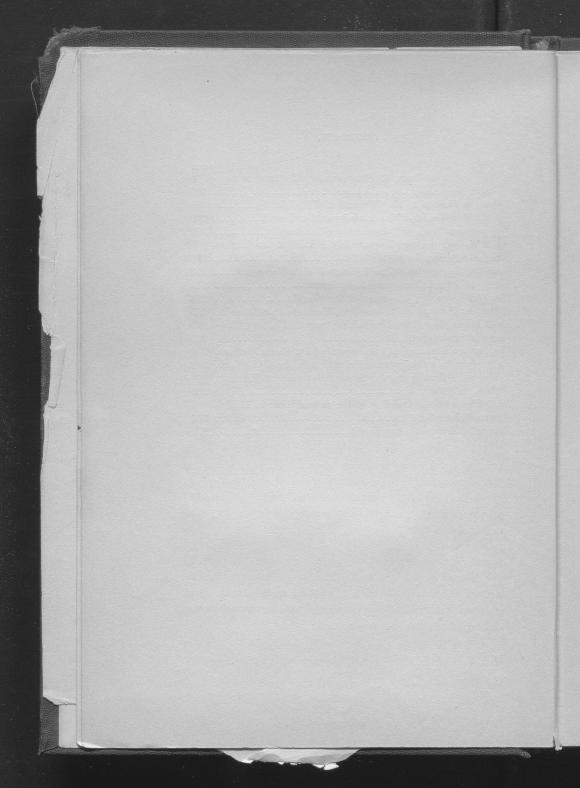
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FOREWORD.

IT is very fitting that in the series of "The Swander Memorial Lectures" place should be allowed for a volume on the Life and Works of the worthy founder. It is fortunate, too, that Dr. Swander has kindly consented to furnish the material for such a volume in the form of an autobiography, instead of having the service rendered second-hand by a compiler, who in no respect could be so familiar with the sources of information. The title, "Autobiography," which is used mainly for formal convenience, does not adequately indicate the nature and variety of the contents which are included in four comprehensive chapters.

The "Biographical Sketch of Dr. Swander," reprinted from *The Scientific Arena* for July, 1886, forms a comparatively small part of the first chapter, which gives the "History of the Swander Family," written and published by our author, at the request of his kindred, about ten years ago. Chapters II and III give selections of written sermons, which were preached mainly during his early ministry. Under Chapter IV are listed, as the table of contents designates, "Samples of philosophical, scientific and literary productions, gleaned from his published works, and public addresses delivered on various occasions."

The writings of Dr. Swander, which are reproduced in the three chapters of the present volume, constitute only a small part of his published works. Nor do they tell of the vast amount of unpublished work accomplished in the fifty-two years of his active service in the Church, during which time he was pastor of several charges, and occupied chairs as professor and lecturer in our theological institutions.

The versatility, as well as the tireless industry of Dr. Swander, appears in the great variety of subjects treated in his literary discussions. In addition to the ten volumes which have been published, no less than sixty articles have been contributed by the author to the Scientific Arena and other magazines devoted to art, science, philosophy and literature. Among his more prominent publications are the "Substantial Philosophy," "The Invisible World," "The Reformed Church," and, within more recent years, the Memorial Volumes—"Old Truths in New Form," "The Evolution of Religion," "The Divinity of Our Lord," and "The Mercersburg Theology." These four latter works contain the lectures delivered before the faculty and students of the Theological Seminary.

By his study of scientific problems, especially by the publication of his "Text Book on Sound," Dr. Swander won the recognition of the London Society of Art, Science and Literature, by being elected a Fellow in 1892, and at the same time awarded a gold medal. Although an industrious student and the author of many publications, Dr. Swander is no recluse. He is a man of affairs, possessed of more than ordinary business talent. He has frequently served as administrator of estates and as the custodian of fiduciary funds. Where others failed in business, he succeeded. His

management for five years as receiver of an insolvent manufacturing establishment, yielded profits which covered in full the claims of all creditors.

The material possessions (by no means large, as measured by the standards of our day) which have come to Dr. Swander by inheritance, thrift and economy, are held by Dr. and Mrs. Swander as a sacred trust, to be consecrated in the service of the Church, to whose various interests they are intensely devoted. The endowment of a professorship in the Theological Seminary at Lancaster, likewise previous generous gifts to the Heidelberg Theological Seminary, and to Heidelberg University, are benefactions which in no small degree evince the spirit of benevolence. And, as we rejoice to-day over the great work accomplished by our educational institutions at Sendai, Japan, we should hold in grateful remembrance the noble offering of Dr. and Mrs. Swander, which made possible the securing of the grounds on which the buildings have been reared. Whatever value may be attached to the contents of the volume prefaced by this Foreword, let there be no under-valuation of the noble offerings of heart and hand which the author has bequeathed as a perpetual support to the institutions of the Church and the various interests which they represent.

There is no need that in this connection any special reference be made to the character of the sermons presented in Chapters II and III. But there is one feature of more than ordinary significance that merits high commendation: it is the one theme presented in its various aspects—"Christ all and in all." This is the theme that heads the list. It was not, perhaps,

consciously and designedly thus chosen by the author, and yet most consistently. It is the theme that intones and regulates the entire collection of sermons. It is ever in the fore-ground and back-ground of the preacher's thought. Of the entire series it may be said, as it was written by Dr. Thomas Apple, concerning the Inaugural Address, given by Dr. Swander, at Tiffin, 1892: "You present the right center for all theology in the person of Christ, and the true basis for all practical theology in the supernatural character of the Church and of its functions."

"Christ all and in all," as a continuous theme of a series of sermons, may sound like the echo of earlier voices, teaching and preaching the Christo-centric principle. The sounding forth of that central truth may not fail in the message of the preacher to-day, as it failed not in the past. As voiced anew by Dr. Swander in this, his latest publication, it will be kindly welcomed by his many friends, both in the western and eastern parts of the Reformed Church.

JOHN C. BOWMAN.

THEOLOGICAL SEMINARY, LANCASTER, PA.

Autobiography and Selected Works

OF

Rev. John I. Swander, D.D.

CHAPTER I.

INTRODUCTION BY THE AUTHOR OF THE HISTORY OF THE SWANDER FAMILY.

THIS book is written in compliance with a request made at the fourth family reunion of the Swanders, convened August 12, 1897, at Riverview Park, near Tiffin, Seneca county, Ohio. The question of publishing such a history had been talked about and discussed for a number of years. During that time a few members of the family were industriously yet quietly engaged in the very laborious work of gathering the information necessary to the production of such a book. Among these diligent workers may be mentioned Edward Swander, of Clinton Township, Seneca County, Ohio; Rev. John I. Swander, of Tiffin, Ohio, and Major Daniel Swander, of Moline, Illinois. The Major, however, is entitled to the greater share of the credit for long and diligent inquiry and research in this laudable undertaking. For this reason he was selected, requested and authorized to prepare and superintend the preparation of this historic volume.

After due deliberation and some hesitancy, owing to that peculiar modesty which has always characterized the Swander family, the Major obtained the consent of his mind to undertake the work which his numerous relatives had placed at the point of his pen. Not even then did he fully consent to enter upon the arduous duties of the family chronicler until the writer of this introduction had promised him assistance.

The above arrangement, however, like many other human plans, was subject to interruption and change. On November 13, 1898, the appointed historian was somewhat suddenly called by Providence to discontinue the work in which he had shown such untiring interest, and for which he had demonstrated no small measure of fitness. Seeing that the hour of his departure was close at hand, he sent all the materials of his important collection to his assistant, with the request that he assume the entire labor and sole responsibility of the work assigned. Thus the matter became one in which the surviving historian had no choice except to go forward in the spirit of family pride, or to allow the whole enterprise to be abandoned with no hope of its resuscitation. Therefore, after several months of further preparation by diligent correspondence, requiring the writing of hundreds of letters, many of which called out no answers from the sources whence important information should have been forthcoming, the author sharpened his spluttering quill, and on the second day of January, 1899, took up the work where Major Swander had laid it down.

In the performance of the task thus assigned him, it is assumed that the historian will be indulged in his exhibition of family pride. Self-respect is essential to human nobility, and self-congratulation has characterized the human race since the time that Mother Eve embraced her first-born son with an exuberance of pride and an expression of hope that she had "gotten a man from the Lord."

No apology will, therefore, be made for the many good things said in this book about the Swanders. It is written more in honor of the dead than in glorification of the living. We may agree with the Irishman that the best part of his crop of potatoes was under the ground, but of the Swanders we both concede and claim that the best of them are above the stars. With Cowper we may truthfully say:

"Our boast is not that we derived our birth
From loins enthroned in monarchs of the Earth,
But higher far our proud pretentions rise,
Children of parents passed into the skies."

This book is, therefore, dedicated as a monument of grateful appreciation of their departed, yet immortal worth. Their souls are in glory, their ashes are in the bosom of its mother, and their deeds are in the history which they helped to make. If those deeds have not been recorded in the fading annals of the earth, they will in due time appear in the great book of chronicles for the universe. In the meantime we may not do better than to paraphrase the sentiment of the poet Tennyson, and

"Speak no more of their renown

But in God's vast cathedral leave them,

Since Heaven bestows a brighter crown

Than any wreath that man can weave them."

The worth of our ancestors is not to be measured by the world's standard of greatness. "In God and Godlike men they put their trust." Our ancestral idea of greatness was that of intrinsic moral worth. While not a pennyweight of their dust now moulders with pauper clay, they never were ambitious to sleep in the coffins of royalty. They had a higher and holier ambition than merely to appear as conspicuous stars upon the stage of the world's tremendous history. They sought rather to be active and useful in the great and broad arena of human life, where worth reveals the man, and faith in God leads on and up to immortality. The motto has always been inscribed upon our family escutcheon:

> "From no estate do proud distinctions rise, Act well thy part, there all the honor lies."

The Seneca Advertiser, which for sixty years has been the "pioneer newspaper" of "the Sandusky Country," in its issue of March 25, 1899, gives editorially the following testimony:

"It is doubtful if there ever was a family in Seneca County whose name has been more prominent and respected than that of the Swander family. Whenever one of the older members of this always highly respected family dies, memories of the days when all in and about Tiffin was a comparative wilderness, are brought prominently forward. All of the older members of the family have passed into the great beyond. They fought life's battle well, and won. They left memories of deeds well performed and the best the rising generation can do is to profit by the good examples which their ancestors ever spread broadcast."

J. I. S.

THE SWANDER FAMILY—FROM ITS BEGINNING TO 1775.

Our family is illustrious for its age. It rooted its primitive fibers in the earliest centuries of the world's great history. It has, therefore, always been one of the first families of the earth. It was included in that great promise which Jehovah made to Abraham, "that in his posterity should all the families of the earth be blessed." This is probably why so many lads and lassies have always been so anxious to marry into the Swander family. Very well! It is to their credit that they know a good thing when they see it; and it shows great wisdom on their part to seek to be thus engrafted upon the branch of renown.

In the eighth chapter of Genesis we read that the raven left the ark to return no more, while the dove came back into the ark. Why was this? The correctness of the answer is manifest in the fact that the Swanders were in the ark, and the pure dove wanted to get in for good society, while the raven, that dirty bird, sought the society of the other fellows whose carcasses were found floating upon the putrid bosom of antediluvian desolation.

The Swander family is prolific and numerous. Very early in its history it began to hear and heed the command of Almighty God: "Increase, multiply and replenish the earth." For this reason, already 4,000 years ago, our ancestors left Asia and marched into Europe to find place for their posterity. And when, in the course of time, Switzerland became too densely populated to leave room for the Swander multiplication table, Frederick came to this country and be-

came the father of a great people, now numbering not less than 20,000 souls with a tincture of Swander blood in their veins.

There are several reasons why the Swander family is so prolific and numerous. First of all, they never try to be smarter than the Almighty. Our ancestors believed in being true to Nature and Nature's God. Our grandmothers did not live in an age when babies were unfashionable and poodle dogs at a premium, as a substitute for children. Our fathers and mothers looked upon matrimony as something more than legalized indulgence. It was the most sacred article of their domestic creed that the amen of marriage is always a baby. Without it, wedlock is a summer-field without a crop, a bud without a flower, a night without a star, a sermon without a benediction, a prayer without an amen. Holding these sentiments, they usually found their sanctuary full of heavenly echoes. In domestic politics, our grandfathers believed in about sixteen to one, coin of standard weight and purity; and, like good, consistent men, they put their faith into practice.

Another reason why the Swanders are in the majority to-day is the fact that our ancestors were too industrious to have any time to pet their children to death. They believed in the prompt and judicious exercise of parental authority over their children, and in practice they combined strict domestic discipline with proper indulgence. Frequently they consider themselves called upon to administer a little good wholesome spanking instead of sugar-candy government in the family. The memory of the author is

pretty good, and he has good reason to know what he is talking about. Instead of wheeling us down Broadway in a twenty-dollar baby carriage, our mothers tossed us into the trundle-bed and continued to work with their own hands without the help of a dry nurse. Thus raised, we are able to reflect honor upon our ancestors, develop ourselves as well-proportioned men and women and either bequeath a legacy of virtue and morals to our children, or look through their early graves into the gathering, growing family beyond the tomb.

For these and other reasons,

"We love to linger round
Those spots of consecrated ground,
In hills and valleys blest,
Where sainted sires and children staid,
Where dear ones lived and loved and prayed,
Where now their ashes rest."

Still another reason why the Swander family has become a numerous people is that the mothers and wives have always been distinguished as excellent house-keepers and cooks. The babies were not starved to death on condensed milk and patent nourishment. We have been fed on good, substantial food, and we have never sucked very much of it out of a bottle. This food is generally prepared only as the Swander women know how to do it. The writer has recently returned from a trip to Europe. In his absence he had a chance to test the cooking of the world abroad. He tasted dishes on the ocean and on the land. He ate English mutton until he could not look a sheep in the face without a blush. It was mutton chops,

mutton steak, mutton cutlets, mutton broth and mutton potpie. He ate some of the best potatoes in Ireland, prepared at Patrick O'Reiley's hotel. He dined on some of the best fish ever caught in the Highland lakes of Scotland. He breakfasted on eggs that were laid by the hens of British royalty within ten miles of Her Majesty's own hennery, but after his return home he appreciated and relished more than ever the savory viands of the good domestic cooking, in the nourishing strength of which the Swander family had grown up and spread out to be a mighty people.

Respectability is the pride of our people, and selfrespect is a cultivated and distinguishing trait in our character. None of us have ever been sent to the penitentiary. Neither does the writer know of one who has been in the habit of letting an alcoholic thief in at his mouth, to steal away his brains. As a rule, we are a Christian and church-going people, yet none of us have ever been known to die on account of too much piety. Our men belong to the masculine and our women to the feminine gender. Our men do not wear corsets, neither do our women wear bloomers. We claim to be a well-bred, industrious, intelligent and progressive people. We are not lagging behind in the march of progress. Many of our men and women take honorable rank in the learned professions of the world. Others are making their marks in the business centers of the world's activity.

The question now confronting us is one of importance. Are we acting well our part? Are we making our lives worthy of the fathers that begat us, and the mothers that gave us birth? Doubtless they are look-

ing down upon their children from the heavenly world. Oh, how such a thought should stimulate us to reach the goal of the very holiest ambition! For us also the race of life will soon be over. The book of our mortal career will soon be written. May the volume be filled with chapters of virtuous and useful living and every paragraph be a record of a Christian deed.

We believe in evolution as a process of development in the history of the human race, but deny the claim of the Darwinian theory of man's descent. At least, it does not apply to our people. If the Swanders descended from the monkey, it certainly must have been from one of the finest specimens that ever inhabited the primeval forests. In fact the very thought of such a theory is shocking to Christian sensibilities. Such a doctrine involves and requires the acknowledgment that the sacred blood of Calvary once flowed through the veins of an ape.

No, our great ancestor's name was Adam. We came not from a zoological garden, but from the Garden of Eden. If any one doubts the truth of this assertion, he ought to be present at times to see the amount of old Adam the Swander children are capable of displaying under circumstances of provocation. Yet, we profess and call ourselves Christians; and such a thing as a Swander infidel was never known. Our descent from Adam was not through Cain. After slaving his brother, Cain went off into the land of Nod, and continued to raise Cain for 1,500 years; then the whole crop was destroyed by the flood. When Adam was a comparatively young man, 130 years old, Eve presented him with another son, to whom was given

the name of Seth. At the birth of Seth the Swanders were born and rocked in the cradle of a tremendous possibility. Our race came down through Seth, Enos. Cainan, Mahaleleel, Jaed, Enoch, Methuselah, Lamech and Noah. At the time of Noah a special dispatch from the weather bureau announced the coming of the flood. Noah hung out a storm signal, and already. 4,400 years ago, the Swanders knew enough to get in out of the rain. They marched into the Ark in Japheth. After the flood had abated, they marched out again. Turning their faces toward the rising sun, they first moved in a Northeasterly direction, but in course of time, seeing that Westward the star of empire was to take its way, they wheeled to the North and passed into Europe between the Black and the Caspian Seas. Turning Westward, they crossed the Don, the Dnieper and the Vistula and entered into Germany. It is probable that they were there already before the dawn of the Christian era. And in the year nine, while our Lord was in his childhood, it is not at all improbable that our ancestry was on the bloody battlefield in the Prussian forest where Arminus, the German patriot, threw off the Roman yoke and sent the legions of Augustus Cæsar to bite the dust of annihilation. Swinging round still further to the left. some of the most stalwart Germans settled in Switzerland.

It was in Switzerland that our fathers helped to found a Republic which for a thousand years has bid defiance to despotism, both civil and ecclesiastical. The Swiss war songs were among the most stirring battle-cries of the Dark Ages. The Swanders took

part in those battle-cries for freedom. They helped to rock the cradle of William Tell and dig the grave of the tyrant Gessler. But in the course of time Switzerland became too small for a vigorous race of people like the Schwanders. Its mountains were beautiful and its rivers delightful, but its limits were too circumscribed for the Swander multiplication table. Our Swiss fathers gloried in large families, and our Swiss mothers took more delight in raising children than in chewing gum, and in pressing poodles to their throbbing hearts. Being thus true to nature, they lived to attain to a great age. Their longevity was almost equivalent to immortality. In 1732 there was a family near Hohenstein in Switzerland by the name of Schwander. The family included a number of generations then living. The grandfather was 104 years old, the father was 80, and his sons were ten in number. One of these had taken the name of Frederick. Frederick was still unmarried, and seeing that there was no longer room enough in Switzerland to carry out the most legitimate purpose of holy matrimony, began to think of emigrating to America. He resolved to come, and come he did. His father and his grandfather both accompanied him on foot a distance of six miles to the place of embarkation. With a father's blessing, Frederick left the Fatherland.

In later years the Schwanders were frequently heard of in Switzerland and in France; and from what is known of them the Swanders in this country have no reason to blush for their relatives across the ocean. The most definite information recently gleaned has been furnished us by Dr. William Henry Swander, of the Bureau of Pensions, Department of the Interior, Washington, D. C. In the doctor's recent tour of Europe he found a number of Schwanders. He writes as follows: "I found some Schwanders in Paris. One is a maker and seller of pianos; another is a dealer in liquors, tobacco and cigars. In the Canton of Berne, Switzerland, is one who is High Superintendent of Education, and another, Emil Schwander, who is Surgeon of the Fourteenth Swiss Regiment of the

Regular Army."

The progenitor of the family in America was Frederick Schwander, as already stated. While yet a single man, he left the Canton of Berne, in Switzerland, and came to this country, landing in Philadelphia in 1732, the year in which George Washington was born. What an eventful year in American history! Soon after his arrival he purchased and settled upon the land on which is now situated a part of Allentown, Lehigh county, Pennsylvania. A portion of this land is still owned and occupied by some of his descendants, after being transmitted from generation to generation through a period of one hundred and sixty-seven years.

Frederick married in this country, and the union was blessed with two sons, John Adam and Jacob. John Adam married and begat children, but his posterity is all extinct. All the Swanders in this country are, therefore, the descendants of the original Frederick, through Jacob.

Reliable tradition reports of Jacob that in the early part of his life he was in the habit of smoking his pipe. In this silliness he indulged until one day when he went into his horse stable. One of his sensible horses, not having been taught to burn incense in that way, providentially gave an accidental switch of his tail and knocked the pipe into a distant corner of the adjacent haymow. This condition of things alarmed our old patriarch. He could not find the pipe, and fearing that the barn would be set on fire, he watched for hours. While watching, he formed the resolution to smoke no more. He kept his vow to the end of his days. The force of his example has influenced four generations in a direct line to follow in his sensible foot-steps of abstemiousness from the filthy habit. The writer has reason to thank God for the sudden switch of that horse's tail.

In July, 1775, Jacob married a young lady by the name of Barbara Gerster, who had come over from Switzerland, and was then living in the family of one Shriver, in the Lehigh Valley. They were married at the Reformed parsonage, in the Egypt congregation, by a Reformed minister. In the afternoon of the same day the happy pair took their bridal tour through a wheat field, each with a sick e in hand and skillfully applied in reaping the golden grain. It has come down through the proud though reliable traditions of the family that the bride was very beautiful. This probably accounts for the fact that her posterity are good-looking people.

If graces charmed the ages past, Our mother did begin it; If beauty blooms while ages last, Our daughters will be in it. DR. SWANDER'S GRANDPARENTS ON HIS FATHER'S SIDE.

On the nineteenth day of June, 1776, just fifteen days before the Declaration of American Independence, the first child was born to Jacob and Barbara Swander. But the light of that otherwise happy home was obscured with a cloud of domestic anxiety. The tocsin of the Revolutionary War had already sounded through the colonies, and Jacob Swander, like Putnam, had left the furrow for the field. Not that he loved his family less, but his country with a patriot's Therefore, when his first-begotten was devotion. brought into the family circle, there was no father present to bid him welcome. It was during Washington's encampment at White Marsh, in the fall of 1777, when many of his soldiers were without shoes, and when the frozen ground was marked with their bloody foot-prints, that Jacob received a brief furlough to visit his family, affording little John an opportunity to see his patriotic father upon his first return from the army. The writer frequently heard his father, Thomas Swander, and his Uncle Edward relate the fact (well authenticated by the most reliable family tradition) that, after the Revolutionary War, their grandfather Jacob came home from the patriotic and victorious army with his pockets full of depreciated Continental currency, stacked his musket behind the door of his humble vet happy home, and embraced his family in the joy of a domestic reunion and the glory of national freedom.

John Swander, Jacob's first-born, was married in

1800 to Miss Elizabeth Glick, daughter of Philip Glick, of the same county (Lehigh).

Unto John and Elizabeth Glick Swander twelve children were born, viz: John, James, Thomas, Hannah, Joseph, Ettella, Edward, Stephen, Sarah, Eliza, Mary Ann and Caroline. Stephen departed this life when young. The other eleven grew up, married and

raised respectable families of children.

This family of John Swander (with the exception of John. Jr., of New Jersey) all settled earlier or later in Ohio. James came to Seneca County in 1830; Thomas in 1833; Edward in 1841. In 1842, the father settled two miles east of Tiffin, where he was surrounded sooner or later by nearly all of his sons and daughters until June, 1859, when he departed this life, aged nearly 83 years. His aged wife survived him a short time, and then followed to join him in the family home beyond the clouds of mortality. According to concurrent testimony of their children, John Swander and his wife were a fortunately mated couple. There was no skeleton in their closet. Their fireside was not a brawling bedlam of blasted hopes and disappointed expectations. Their differences of temperament only served to increase their compatibility, and add to the happiness of their home, which was always proverbial among their children for its elements of domestic dignity and Christian worth. He was a man of positive qualities, and as firm as a judge; she was an excellent house-keeper, and as gentle as an angel of light. Each one was the complement of the other, and both being sincere Christians, their home was a model of the domestic sanctuary. In that home the father

was the head of authority and the mother the queen of hearts. Elizabeth Glick Swander was imperial in her possession of all the essential attributes of womanly character. Her descendants may well write in cherished sentiments of appreciation, and, in the language of the poet, exclaim:

"Accomplishments were native to her mind,
Like precious pearls within a clasping shell,
And winning grace her every act refined
Like sunshine shedding beauty where it fell."

DR. SWANDER'S PARENTS.

Thomas Swander, son of John and grandson of Jacob, was born in Lehigh County, Pennsylvania, according to his baptismal certificate, on the second day of December, 1805, at two o'clock in the morning. and departed this life January 4, 1879. He was married on the twenty-fifth day of August, 1827, to Sarah Blair, who was born in Hope Township, Sussex (now Warren) County, New Jersey, July 11, 1800, and died in September, 1878. In the Spring of 1833, they sold their little home in New Jersey and, with their three children, of which the writer was the youngest,—a babe five weeks old—they moved to Clinton Township, Seneca County, Ohio. Settling in the woods as early pioneers and clearing up a farm, they had a splendid opportunity of growing up with the country and of raising their children in habits of industry. Sarah Blair Swander was of Scotch-Irish descent. Her mother was a Bain, daughter of one Robert Bain, who came from Northern Scotland about the middle of the seventeenth century. Her father was John Blair, who came from near Donnegall, in Ireland. In 1896 the writer took a trip to Ireland and Scotland in search of the footprints of his maternal ancestry. He found that the Bains were native to the Highlands of Scotland, and that they, as well as the Blairs, belong to a staid and sturdy people, and were predestined to be staunch Presbyterians. The writer has in possession the pocket-book brought from Ireland by his grandfather, John Blair, more than a hundred years ago. It is needless to say that when he inherited the said pocket-book, there was nothing in it.

Sarah Blair Swander was a woman of strong constitution, with unusual powers of endurance. Her mind was strong-not in the possession of those masculine qualities which tend to rob the female sex of its legitimate glory, but in its normal vigor and good judgment. In her affections, she was full of tenderness and sympathy. Her sympathy did not begin its existence in the monstrous birth of empty affectation; neither did it die in the spasms of sickly sentiment. She did not love so much in word and in tongue as in deed and in truth (1 John 3: 18). In society, her adorning was the ornament of a meek and quiet spirit, which is, in the sight of God, of great price (1 Peter 3:4). In a word, she was a Christian of unpretentious worth. Her piety was full of substantial common sense. Her faith was firm but not boastful. She had little of the grace of assurance, but much of that better grace of reliance upon the everlasting promises of her covenant-keeping God. She stepped down into the valley of death leaning upon the arm of her divine Lord.

Thomas Swander was a practical farmer by profession, a Democrat in politics, a hero in the battle of life, a Christian in religion and a gentleman in everything. He was a man of positive convictions and, if he despised anything, it was the man of putty. He was intelligent in his views, clear in his judgment, considerate in his decisions and, therefore, determined in his purposes. No wonder that he was obeyed by his children, respected by his neighbors and held in high regard by all who knew him. He was frequently honored by being called to positions of great responsibility. In his days, the office sought the man, and it frequently found him. Repeatedly chosen to help in managing the affairs of Seneca County, he magnified his office more than he did his salary. At thirty-two years of age, he was elected elder in the First Reformed church, of Tiffin, and continued to serve in that office for about forty years. In his family, he was a priest of the Most High God. The fires of devotion never went out on his family altar.

In the model home of Thomas and Sarah Blair Swander, there was a nursery of moral, spiritual and intellectual forces that can never die. From that domestic sanctuary went forth a silent impulse that will live as long as the years roll by. How fresh are its memories which still hang like morning mist around the writer's heart! Looking back over the desolations of the past, he calls up with melancholy pleasure the most sacred spot on earth. The very thought reopens the fountain of past endearments. How brightly burned the log-fires of our humble hearthstone! That light was more cheerful than all the scintillations of a

thousand suns. Mother's old spinning wheel made more melody than the pounding of ten thousand pianos let loose with the screaming of educated idiots in the modern bedlam of noise called music. How we did admire our homespun flannels and linsey-woolsey attire! Solomon in all his glory was not arrayed like our mother's children. In the paraphrased language of Robert Burns to his friend, Glen Cairne, we lay our tribute on that old domestic altar:

"The monarch may forget the crown
Which on his head an hour hath been,
The bridegroom may forget the bride
Was made his wife on yestreen,
The mother may forget the child
That smiled so sweetly on her knee,
But I'll remember thee, old Home,
And all that thou hast done for me."

A BIOGRAPHICAL SKETCH OF DR. SWANDER PUBLISHED TWENTY-FIVE YEARS AGO. .

Extract from *The Scientific Arena* for July, 1886, reprinted in this connection:

John I. Swander was born at the base of Jenniejump Mountain, Hope Township, Warren County, New Jersey. The interesting little event of his birth occurred on the third of May, 1833. The first ray of sun-light that welcomed his arrival was deflected from the directness of its course by a tear. His name has no splendor borrowed from a royal pedigree. His ancestors were pious plebeians, and he claims to be a plebeian too. On his father's side he inherited Swiss blood, which, however, had been Americanized a hun-

dred years before one of its currents coursed its way through the veins of the poor little boy. On his mother's side he is of Scotch-Irish extraction, which fact may possibly account in part for the prosiness of his style in literature. The Scotch side of his maternal ancestry was planted in this country by a Robert Bain, of whose pedigree history is silent, while tradition furnishes no evidence that the ashes of his kindred were "intermingled in the tomb with kings." His grandfather, John Blair, came from Ireland, and the best thing that the family record says of him is that he was a strict Presbyterian of the old predestinarian school.

When John was five weeks old, his father, Thomas Swander, moved with his family from New Jersey and settled in the woods near Tiffin, Ohio. Thomas Swander was a farmer, and, believing that there was but little hope of salvation for children in idleness, taught his boy to pick brush and do such other work usually performed by the hardy sons of toil. At the proper age he was matriculated into an agricultural college between a pair of plow handles. John was fond of plowing, but exceedingly fearful of yellow-jackets. These little bees seemed to be more of a terror to him than the world, the flesh and the devil combined. As the plowshare turned their nests up in the newlymade furrow, the plow-boy, like the patriotic Putnam, left the furrow for the field in love of liberty, with a storm of infuriated combatativeness swarming about his fugitive person. He believed that preservation was the first law of life, and right gallantly did he seek to enforce the statute. His father differed from him as to what constituted true courage, and gave him a severe whipping for leaving the team to be stung into unmanageable desperation. The whipping cured the young man of his surplus timidity, yet even to this day John continues to practice becoming modesty, especially in the immediate vicinity of a yellow-jacket's nest. The pesky little savages!

Thomas Swander was a firm and consistent believer in piety, education and common sense. His wife shared with him in the possession and practice of these excellent sentiments. In such a family John grew up, under covenant blessings, in the nurture and admonition of the Lord. If he should fail to make his Christian calling and election sure, he will have no reason to cast the stone of accusation at the graves of his sainted parents. They gave him such Christian nurture as God had ordained to convey in the bosom of a truly Christian family, and such an education as was afforded by the district school.

At the age of nineteen he began to spend his winters at teaching. In the summer time he continued to work for his father on the farm. As opportunity permitted, he employed portions of his energy, time and means in perfecting his qualifications as a teacher. For this purpose he attended Heidelberg College, which is in sight of the old homestead. This manner of life he continued until 1856, when he began to incline toward the opinion that Providence was directing him into the ministry. Under this partially matured conviction, he entered upon an eclectic course in Heidelberg College, and pursued his studies with diligent perseverance until he had secured a smattering

of education and a desire for more. In 1859, after pursuing a regular course of study, principally under the instruction of that good Gamaliel, Rev. Moses Kieffer, D. D., he graduated from the Theological Seminary of the Reformed Church, at Tiffin. In the following June he was licensed to preach the Gospel, and ordained to the holy ministry. He has now been engaged in the duties of his high calling for twentyseven years. During that time he has served five different charges, located in Pennsylvania and Ohio. For the first fifteen years he wrote his sermons and delivered them from manuscript, believing that it was better to read the Gospel than to rant vain repetitions. His present method is to think out his discourse, get full of his subject, and then talk to the people in the name of the Lord God of Hosts. He is a plain, practical preacher, disposed to give his audience something to think about as well as to believe. He constantly aims to impress the Christian portion of his audience with the fact that they are tenanted, surrounded, overshadowed and uplifted with the substantial though invisible forces and entities of a higher realm than this temporal and tangible order of existence.

For the last five years Dr. Swander has been pastor of the Reformed church in Fremont, Ohio, where he lives in the affections of his people and in the general confidence of the community. His life does not contain many incidents which the world would regard as worthy of notice, and yet he unassumingly believes himself to be of more value than many sparrows. His life has been like a stream whose banks are clear of

jagged rocks, and surface free of ripples. The only tempest that ever dashed down upon him from the apparently angry skies was that chastisement from Providence in which he was called to part for a while with his dear children—Sadie at seventeen and Nevin at twenty years of age—both of whom were just beginning to unfold Christian characters of fair promise for the future. With no child on earth, he regards himself as a tree stripped of its branches, buds, foliage, and fruit. His good wife shares with him in bearing the burden of a bitter bereavement as they wait and watch together in anticipation of a family reunion upon the borders of a better land.

Dr. Swander claims credit for diligence as a student in the school of science and philosophy. He does not pretend to be a master-workman, but a full-fledged knight of labor in the literary field. His contributions are neither very voluminous nor popular. They have occasionally appeared for the last quarter of a century in the Mercersburg Review and the Reformed Church Quarterly. Among his published papers may be found his "True Conception of Christianity," "Elements and Purposes of the Parable," "The Crisis in the Conflict Between the Crescent and the Cross," "Christ in Hades," and "Wilford Hall's New Philosophy." The latter was a lengthy review of the "Problem of Human Life." In the studied preparation of the last named paper, Dr. Swander had occasion to institute a searching examination of the several subjects treated in that immortal little book. This examination led him to embrace the Substantial Philosophy. He claims, however, that the Mercersburg Philosophy, of

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which he had been a disciple for twenty-five years, led him logically forward to the opening of the last scientific seal by Wilford Hall, and that no diligent student of Dr. J. Williamson Nevin can stop short of Substantialism without falling into the illogical meshes of inconsistency and stultification.

Dr. Swander's diligence as a close and discriminating student, and his consequent respectable attainments in literary and scientific pursuits, have been recognized by some of the best educational students of this country. In 1869 he received the honorary degree of Master of Arts from Franklin and Marshall College, Lancaster, Pennsylvania. In 1885 he was pronounced a Doctor of Divinity by the Board of Regents of the Florida State University, at Tallahassee. In 1890 he received the honorary degree of Doctor of Philosophy from Bowdon College, Georgia.

The subject of this biographical sketch will probably not be very severely censured in acknowledging the goodness of his Heavenly Father in vouchsafing unto him strength, grace and opportunity to add the following to the foregoing mention of duties discharged and unsought distinctions conferred. In 1886 he wrote and published his "Substantial Philosophy," a book of 352 pages, which, by some means unknown to the author, found its way to London, England, and elected him as a Fellow of the Society of Arts, Science and Literature, in that city. In 1887 he was appointed by the trustees of Heidelberg Theological Seminary to teach Dogmatic and Practical Theology in that institution. In 1891 he published his "Invisible World," of 332 pages, the value of which was appreciated by

the above-named London Society, and acknowledged in the form of a gold medal, now in the author's possession. In 1890 he wrote his book entitled "The Reformed Church," a book of 172 pages. These books, together with his "Text Book on Sound"-100 pages -have met with an encouragingly large sale, and, therefore, a source of considerable revenue to the writer. His other published works of less importance are "Christological Theology," "Calvinism and Our Relation Thereto," "The Historic Church," and "The Modern Trend of Theological Thought," besides over fifty scientific articles which appeared in the Microcosm and Scientific Arena, published by Dr. A. Wilford Hall. in New York City. He also, by request, wrote a sketch of Dr. Hall's life for John B. Alden's Biographical Encyclopædia. During his pastorate at Fremont he served for seven years as a member of the County Board of School Examiners. In 1891 he was elected by the Synod of Ohio to the Chair of Practical Theology in Heidelberg Theological Seminary, at Tiffin. This chair he filled until the fall of 1895, when, constrained by a spirit of self-respect which has always characterized his people, he tendered his resignation. This course he took on account of a combination of circumstances for which he was not responsible and over which he had no control. See Minutes of Synod for 1895. Believing that his professorial usefulness was at an end, he voluntarily laid down the work which he loved so well—the work to which a third of a century of ministerial life had been a preparatory school—the work a sample of which had been given Synod under his appointment to another chair in 1888—the work

to which he had been called by the unanimous vote of Synod in 1891—the work to which he was "affectionately urged" in his official call signed by the President of the Synod—the work, the immediate commencement of which was urged by the President of the Board of Visitors, in response to "the voice of Providence" and "the unanimous wish of the executive committee" the work into which he had been solemnly inducted by the Synod when it placed him under the binding sanctity of a religious oath—the work of which he had given Synod a guiding and governing principle in his inaugural address, and which the Synod published in pamphlet form with an approving statement "that it merits to be preserved in permanent form and extensively read," and that it was "a matter of gratification that Dr. J. I. Swander has accepted the call extended to him"—the work which, in connection with the labors of his co-workers, had received the flattering and published approval of Synod from year to year the work which, with sorrow in his heart and tears in his eyes, Prof. Swander resigned to make room in a peaceable way for someone supposed to be more in harmony with the changed and prevailing theological and religious sentiment of the Synod.

After resigning his professorship in Heidelberg Seminary, Dr. Swander continued to reside in Tiffin, preaching occasionally and as often as opportunity presented itself. In 1896 he was sent as one of the delegates to represent the Reformed Church in the United States at the Seventh Triennial Session of the Alliance of Reformed Churches throughout the world holding the Presbyterial System. This session of the

Alliance was held in Glasgow, Scotland, and afforded him a rare occasion to mingle with some of the leading Christian thinkers from every part of the world, as well as an opportunity to see a good part of Europe. For the last four years Dr. Swander, in addition to his ministerial, literary and domestic duties, has been, by appointment of Court, Receiver of the Tiffin Agricultural Works. During that time he handled about \$400,000.00 of other people's money. If he has been faithful to this important trust, it is partially because he was begotten by an honest father and born of a mother from whose breast he never drew a drop of dishonest milk.

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The most important event in the history of the writer's life was his marriage, on the twenty-ninth day of March, 1860, to Miss Barbara Kimmel, of Dayton, Ohio, daughter of Lewis and Mary Kimmel, of blessed memory.

Barbara Kimmel Swander was born January 5, 1835. She became a true and faithful member of the Reformed Church by a public profession of her faith in the Lord Jesus Christ in 1858. After her marriage, she entered immediately upon the duties of a Christian minister's wife. These duties she recognized as consisting primarily in making and keeping for her husband a model Christian home. She never manifests any desire to unsex herself by mounting the Church's public platform to harangue the audience on the duties and beauties of so-called church work. Her idea of a Christian lady's share in church work finds its realization in "A nobler sphere, a higher, holier trust." It is in this narrow, noble realm that she

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seeks to make home happy, hearts holy and heaven sure. And right well she has filled the measure of her duty as she thus understands and discharges the same. She does not, however, confine her Christian efforts and good works to her own home. In a quiet and unostentatious way she sends the sunshine of her deeds into the homes of others—especially the poor. These deeds are known only to the recipients of her benefactions and to the one who knows her best. Her ears are absolutely out of tune with the blasts so commonly blown from the trumpets of the world's applause.

"Nor needs she power and splendor, Wide hall and lofty dome, The good, the true, the tender—These live and love at home."

A faithful wife, a model mother and a superlatively good housekeeper! Barbara Kimmel Swander has, in addition to these domestic accomplishments, a wellcultivated intellect. Especially does she keep herself well informed as to current facts of history, as well as to the progress of the Church at home and in heathen lands. A lady of positive views, she was never wanting in the courage of her deep convictions. Cherishing exalted views of simplicity and sincerity in religion, she tolerates no compromise with hypocrisy and sham. With these noble endowments of soul, these essential attributes of a Christian lady and these crowning accomplishments of a beautiful character, Barbara Kimmel Swander is fully entitled to her happy husband's confidence and love, and well worthy of being the mother of his sainted children, brief sketches of whose lives appear in the following paragraphs:

Sarah Ellen Swander was born near Chillicothe, Ohio, April 30, 1862, and died September 29, 1879. Dedicated by her parents to God in holy baptism, she grew up as a child of God's covenant, which always embraces the Christian family. At ten years of age she made such progress in music as to become her father's organist in his congregation at Latrobe, Pennsylvania. On the thirteenth day of June, 1875, she was received into the full communion of the Church after having been properly instructed in the doctrines and duties of the Christian religion. Soon after her confirmation, she was sent to the Greensburg Female Seminary, where she made very fair progress for three years in the various branches of the curriculum. On the sixteenth of June, 1878, she graduated from the institution, receiving favorable mention for attainments in music and Latin. The following, as the closing paragraph of her graduating essay on "True and False Success," may serve to show both the central channel and prevailing method of her literary and religious thought:

"True success cannot be separated from virtue, truth and merit. Favoritism may invade its sacred domain, but it can never rob the treasury of the soul. The vandalism of false preferment may crush it to the earth, but, like its companion, truth, "twill rise again," for "the eternal years of God are hers." Fraud may rob it of the outward badge of honor and seat itself triumphant in honor's legitimate chair, but honor and the sincere consciousness of right can never become the property of petty thieves, even though the larceny be sufficiently grand to make the marble Goddess of Liberty shed tears. Look over the past! The highway of human history is strewn with blasted hopes and disappointed expectations; yet success always crowns

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the efforts of the good and great, but usually in a form unlooked for by their aspiring minds.

"Leonides failed to hold the pass of Thermopylæ against the invading hordes of Xerxes, but succeeded in gathering an immortality of heroism around his name. The Little Corporal of Corsica succeeded in carving an ephemeral throne for the dictatatorial autocrat of a continent; but how sad and sudden his ultimate failure as the false fires of his ambitious soul went out in the hopeless exile of St. Helena! Alexander succeeded in conquering the whole world, but failed in the greater work of conquering his own appetite. How unlike our blessed Lord! His success in conquest proceeded from Himself; hence, He is the key that unlocks the only door of ultimate success for the world. The secret of His success is told in His language: 'He that saveth his life, shall lose it; but he that loseth his life shall save it.' At His feet, therefore, we strew the flowers gathered from the fields of science. Upon His head we place the crown. In His school we hope to graduate and receive our diplomas from the Great Teacher sent from God. In the meantime our motto shall be: "Tis not in mortals to command success; but we'll do more—we'll deserve it!' and deserving, we shall achieve it; and achieving, we hope to enjoy it. For the enjoyment of this hope, we are indebted to God who ordained success as the reward of fidelity to the right; and under Him to our kind parents; our efficient and obliging teachers from whom we are about to part; and the many friends we expect to meet and merit along the journey of life."

Nevin Ambrose, only son of Rev. John I. and Barbara Swander, was born August 7, 1863. He unfolded his infancy and childhood into youth and young manhood under that nurture and admonition of the Lord which is guaranteed by Divine promise in the covenant of grace. After his death on the twenty-ninth of March, 1884, Rev. Thomas G. Apple, D. D., the President of his college, wrote and published *In Memoriam* as follows:

"Nevin Ambrose Swander, a child of promise, was dedicated to the Lord in early infancy by Christian baptism, and grew up in the bosom of a Christian family to years of knowledge, when at the age of thirteen years, he was confirmed and received to the holy Communion and full membership in the Church. After passing through his preliminary education and preparation, he entered Heidelberg College at Tiffin, Ohio, where he remained to the close of the sophomore year. He then, in the autumn of 1881, entered the sophomore class in Franklin and Marshall College, at Lancaster, Pennsylvania. At this time he had passed his eighteenth year and attained the full strength of youth and opening manhood. He appeared to be in the enjoyment of good health and was full of youthful life. He was prominent in the athletic exercises and amusements of the students. But he was attentive and faithful also to his duties in the class-room, and stood creditably in his class. He transferred his certificate to St. Stephen's church and communed with his fellow students at the altar.

"His chief characteristics lay on the side of his affectional nature. He had more than ordinary tender affection for his parents. When spoken to in regard to them, his face would flush and his eyes would fill with tears. Hence he also imbibed more than ordinary affection for his fellow-students, especially his class-mates. He kept them in affectionate remembrance to the last hour of his life and made reference to them in his conversation. And this warm, affectionate regard won in turn the love of his fellow-students for him. This has been exhibited in the impression which the announcement of his death made upon all, and in the resolutions passed by his society, his class, etc. He had no enemy in the whole college. But, though apparently in the best of health, there was that in the timber and tone of his voice which indicated the weak point in his physical constitution, as in that of his sister who preceded him to the better world. A heavy cold brought on pneumonia, and this finally settled into phthisis, and no doubt reached his lungs. The best medical skill could bring no cure. With his father he visited and spent a winter in Florida, but when no relief came, he proposed himself to turn back to his Northern home and his

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th he In mother there. Here he spent his last days. He was entirely resigned and even cheerful during his sickness and had no fear of death. A short time before the end came, and while yet in the entire possession of his faculties, he exclaimed: 'How beautiful!' and when asked what was beautiful, he replied, 'Heaven;' and not long after he peacefully breathed his last, and entered, as we have reason to believe, into that beautiful land."

DR. SWANDER'S FAREWELL ADDRESS TO HIS KINDRED.

In conclusion, the historian of the Swander family begs leave to pronounce the benediction in the form of a few advisory suggestions to his beloved kindred who still survive the ruthless ravages of time. It was not his primary purpose to make this little volume a book of homilies, and yet if it contains no inspiration to worthy character and noble deeds it had better be dumped into the fullness of the sea. How important that we add to our rich and honorable lineage the more praiseworthy wealth of honorable and helpful lives. The suggestion of the three following elements of nobility will probably be tolerated, since

"Man's best riches must be gained—not given: His noblest name deserved and not derived."

1. Primitive Simplicity.—Our ancestors never made fools of themselves by affecting to be something beyond themselves. Their simplicity, however, was not akin to unmannered rudeness. Our mothers possessed and practiced all the essential elements of refinement. Their homes were the gardens in which were cultivated the genuine elements of strong characters—characters that are destined to outlive the stars in age, and outshine the sun in glory. Our fore-

fathers were simple in their habits of life. The floors of our homes were not always carpeted, but they were none the less clean. Scrubbing was among the fine arts taught in their domestic schools. Washing, starching and ironing were done in the home laundry. and oh, how proud we children were of our homemade attire! Solomon in all his glory was not arrayed like one of us. There were no servant girls to sour a batch of bread, and to afford a topic of conversation at the factories of society gossip. Our mothers were "keepers at home." They shone in "their little corners"-bright stars growing for the greater galaxy of heaven. We were raised on simple diet—three square, plain meals a day, but no oatmeal for breakfast. Those were not the days of cottage pudding. It was simply mush and milk—sometimes eaten with a pewter spoon. We called it "gap and swallow;" and as the gap was opened for the swallow we relished that simple and nutritious food as something more noble than the nectar that Jupiter sips. Two hours after supper we were taught to go to bed. Fashionable folks retired. Our prayers were lisped in simple piety, our dreams were sweet, our sleep was refreshing. Thanks to those parents of artless simplicity, whose bodies are now sleeping in their graves, while their ransomed souls are awaiting our arrival in the family mansion above. We will continue to imitate the simplicity of their habits and language. This can be done in a manner entirely compatible with all that is worthy and commendable in the progress of the present age. This shall be a living stone in the monument which we rear sacred to their memories.

2. Habitual Industry.—This should be expected from the descendants of a noble Swiss ancestry. Indeed, it is looked for in the lives of all honest people. We see it in our fathers, although "yellow dirt" was not the passion of their lives. For this

"We would deck their tombs with flowers, The rarest ever seen, And rain our tears as showers To keep them fresh and green."

Mrs. Sigourney must have made a study of the Swiss character when she wrote:

"The ruddy damsel singeth at her wheel,
While by her side the rustic lover sits,
Perchance his shrewd eye secretly doth count
The skeins upon the wall. Perchance his thoughts
Were calculating what a thrifty wife
The maid would make. There was no need
In those good times for calisthenics,
And there was less of gadding and far more
Of home-born, heartfelt comfort, rooted strong
In industry, and bearing such rare fruit
As wealth may never purchase."

My kindred, let us never forget these essential principles of human honor and happiness. Blessed be the memory of our fathers, who taught their boys to break flax, chop wood, and guide the plow in the productive furrow. Immortal chaplets upon the tombs of the mothers, who schooled their daughters to believe and know and practice the truth that there is dignity in dish-water and Christian science in soapsuds. How much better those mothers and daughters of honest industry, even though their palms were cal-

loused with labor, than those soft-handed playthings with a calloused conscience who, in their lives of idleness, insinuate that the world owes them a living while they proceed to foreclose the mortgage by flirting themselves to the very verge of shame and vortex of everlasting death. They (the Swanders) have had no need to learn that

"Absence of occupation is not rest,
A mind quite vacant is a mind distressed."

If there be anything more necessary than industry to the rounding out of a beautiful character, it is

3. True and Pure Religion.—The true religion is not something that comes under the same category with the natural graces of humanity. It is rather that vital principle of heavenly powers which comes down from God out of heaven and responds to the nature of man's wants, while it satisfies the wants of his nature. does not, cannot, develop his natural ability into religious nobility. This kind cometh only from Him "of whom the whole family in heaven and earth is named." If there be a branch of that general household of faith under great obligations of gratitude for that heavenly gift, it is the Swander branch. We are now too far down the gliding stream of the world's historic onflow to question the necessity for the true religion to lift humanity from its otherwise helpless and hopeless condition, and guide it to the proper goal of its existence. It is too late in the history of the Church for any sane man to deny that Christianity is the highest form of humanity, the purest morality. the absolute religion, as well as the most exalted and

exalting wisdom. My kindred, may this wisdom be ours! May its sun shine into our hearts until its reflected rays shall illumine for us the dark valley of the shadow of death, and light us on to the enjoyment of its more effugent beams in the broad, bright splendor of heaven. There is room in heaven for all the Swanders, and it would be a shame should any reserved seat before the throne be left unoccupied through all the eternal years. Let us, therefore, not shut our eyes against the only saving light of life as revealed in Jesus Christ, and play the fool by an attempt to light the tapers of our hope at the tail end of this world's illusive glow-worms.

The writer has now finished the task assigned him by his kindred. Thanks to a kind Providence for whatever degree of excellence the work may possess. Although a considerable amount of labor was required, the performance of the imposed duty has been to him a source of delight rather than a matter of drudgery. The book is defective for two reasons: First, the author is not infallible; second, he has not been able to gather all the information necessary to an approximate correctness and completeness of the work. Such as it is, it is now laid as a free-will offering upon the altars of all the families interested. The historian finds his sufficient remuneration for his work in the growing realization that he is in kindred fellowship with a people of whom he has reason to be proud. May we all have still more reason to be proud of each other when we meet on the eternal shore! The wish can be realized only through faith in Him and obedience to Him in Whom all the families of the earth

may find their sufficiency here and their exceeding great reward hereafter. How many of our relations have already crossed the river in that blessed ark of the everlasting covenant! Oh, how our hearts grow weary for the old folks and the young folks at home! There our best friends, our kindred, dwell; there God, our Father, reigns.

The grace of the Lord, Jesus Christ, be with you all.

Amen.

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CHAPTER II.

SELECTIONS AND EXTRACTS FROM DR. SWANDER'S SER-MONS, PREACHED DURING THE EARLIER YEARS OF HIS MINISTRY. ARRANGED IN PART AFTER THE ORDER OF THE CHURCH YEAR.

"Christ is all and in all." Col. iii. 11. Preached in the Pine Run church, Westmoreland County, Pa., June, 1879.

A CERTAIN philosopher once remarked: "Among the elements, water is the best; among the metals, gold outshines all the rest; and when you look for a bright star in the firmament, never expect to find one that outshines the sun himself." So, among the good and great, Jesus Christ must in all things have the pre-eminence.

Among mortals, some have immortalized their names as heroes in the cause of virtue. Among Christians, some shine out as brighter stars in the galaxy of redeeming grace. Among the angels there are those that excel in strength. But the name of Jesus is above every name, and the fame of Jesus must transcendently outshine the lustre of all created intelligences.

"Christ is all." How are we to understand this claim of Paul for Jesus? Is creation nothing? The mountains and hills, the rocks and the rills, are they nothing? The plants and herbs and trees, are they

nothing? The fishes, birds and cattle on a thousand hills, are they nothing? Men and families and nations, are they nothing? Angels and arch-angels, are they blanks in the scale of an imaginary being? Sun, moon and stars, are they nothing but shining, blushing and glittering deceptions in the far-off emptiness of an unreality?

Certainly this is not the interpretation of the text. These things have a veritable existence. But Christ is all in the sense of being the source of their existence, the power of their preservation, the authority of their government, and the worthy object of all their praise. "By Him all things were made, and without Him was not anything made that was made."

"His sovereign power without our aid, Made us of clay and formed us men. And when, like wandering sheep, we strayed He brought us to His fold again.

"Christ is all and in all." What! Is Christ in all? Is He in envy, hatred, jealousy, malice and strife? Is he is schism, division, distraction, and in that which worketh an abomination and maketh a lie? Is He in the struggles of men for empty honor and perishable fortunes? Is He in the impurity of the bad man's heart, the vanity of the bad man's soul and the iniquity of the unrighteous man's doings? Is He in those who know not God and obey not the Gospel of our Lord Jesus Christ, and who shall be punished with everlasting destruction? No! Oh, no! At least not in the sense of the text. Christ is present in all His people, and is all unto His people. "I in

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them and they in me." Some have not His spirit, and they are none of His, and He is none of theirs.

Christ in life and life in Christ
Is the life of all that's living;
Christ in death to give us breath
When faint and feeble we are dying.
In time and in eternity
Christ all in all shall always be.

Christ is all and in all, in the sense of the text, only in the new sphere of human redemption, in the church and covenant of grace. Outside of this noble sphere He is the stone that grinds to powder by the ponderous weight of His insulted majesty. Inside the covenant of grace, inside the sacred precincts of His Father's house and His holy family, He is all that human heart could wish and all that human hope could hold in fond expectancy—all that man requires to meet the nature of his wants and satisfy the wants of his nature.

Here, Christ is the Father of His regenerated children, the everlasting Father who begat the possibility of our sonship in the terrible death-throes of Calvary, and hath begotten us again to a lively hope in His resurrection from the dead, the life-giving Father of His numerous progeny in the mystery of the Gospel, the indulgent Father of His weak and wayward children, the everlasting Father; and the whole church is His family.

If Christ be all in all for us, should we not be something for Him? If He is our Father, should we not show ourselves to be His obedient children? If He is our friend, should we not show ourselves friendly to His cause, adore His person, magnify His name,

follow His example, bear His cross, confess Him before the world, and labor that His kingdom may come with rising, spreading and prevailing glory? If Christ is our life, should we not so live that our lives may be a beautiful reflection of His inimitable life? If Christ is our advocate in heaven, should we not be His advocates on earth, advocating the majesty of His name, the holiness of His person, the purity of His Gospel, the easiness of His yoke and the lightness of His burden, the blessedness of His religion, and the reasonablensss of His requirements? Should we not

"Tell to sinners 'round What a Saviour we have found, And point to His redeeming blood And say, behold the Son of God."

Dear brethren: What are we doing for Christ who is so much to us, and does so much for us? What are we doing in our own hearts in the way of faith and love and adoration? What are we doing in our families in the way of bringing our children up in His nurture and admonition? What are we doing in the Sunday-school in the way of getting the lambs into the fold? What are we doing in our congregation in the way of cultivating vital piety, promoting peace and giving alms? What are we doing for the institutions and operations of the church at large in the way of educating a ministry and cultivating the waste places of Zion? What are we doing to conquer the world for Christ and to give Him the heathen for His inheritance, that He may in a geographical and universal sense be all and in all from the rising of the sun to the going down of the same? Are we doing our duty? If not, oh, Lord, have mercy upon us! If we are, then may we say in truth:

"Jesus, I live to Thee,
The loveliest and best,
Thy life in me, my life in Thee—
In Thy blest love I rest.

Living or dying, Lord,
I know not which is best;
To live in Thee is bliss to me
To die is endless rest."

Amen.

The Fulness of Time.

Gal. iv. 4. Preached on Christmas day, 1859.

We cannot, my friends, be too deeply impressed with the truth, or too often reminded of the mystery of God manifest in the flesh. The incarnation of the Son of God is the fact of all facts, the wonder of all wonders, the miracle of all miracles, and the mystery of all that is mysterious. It is that which created a new era in heaven, brought new life to earth, planted new power in the drooping energies of our nature, and added a new theme for the song of the angels. Christ incarnate, Christ crucified, Christ's resurrection, and Christ's ascension, must ever be regarded as the four mighty pillars which support the glorious superstructure of the Christian religion, giving ground to Christian faith, reality to Christian hope, and life to the Christian religion.

Regarding these four important facts in this light, we must not forget that the three latter, viz., the death, resurrection and ascension of Christ, all rest upon the birth or entrance of the Son of God into time. It was in the manger at Bethlehem that heaven bowed to earth, God stooped to man, and the Son of God united our nature by a personal and everlasting union with Himself. While the tears flowed from the eyes of the infant Jesus, the sacrificial blood of God's

immaculate Lamb was already coursing its way in the veins of this young Immanuel—that blood which, in one-third of a century afterward, was to be poured out to ransom the world and cement the fabric of its

redemption.

God, the being of eternity, entered time and dwelt with man, that man, the being of time, might enter eternity and dwell with God. The Son of God became the Son of Man, that the sons of men might become the sons of God. God associated with the beasts around the manger that we might associate with the angels around His throne. He came from heaven to earth and wore a crown of thorns that we might go from earth to heaven and wear the crown of glory. This is the mystery of Godliness, the foundation of the church, the glory of the Gospel, the core of theology, the central principle of all history, and the central point around which the whole web of human events must ever revolve. This is the hope of the sinner, the comfort of the Christian, and the theme of the saint.

Failing to apprehend it as such, we lose sight of the very key that unlocks the storehouse of religious science, as well as heaven and all its joys. Without a proper apprehension of this great fact we cannot have correct views of anything, whether in nature or in grace. And that system of religion, that system of philosophy, that science or theory which does not recognize the incarnation of the Son of God as the great central fact of the universe, is defective to the very core and unsound throughout its whole constitution.

You would charge the astronomer with folly who would profess to carry on his astronomical investigations and at the same time leave the sun, the center of the solar system, out of the question. To make his calculations with any certainty he must do it from the standpoint of the sun; and then he must have the light of the sun and understand its governing influences as the commander of gravity before he can proceed with any certainty to ferret out the position of the planets, calculate their relation to each other, or compute their distances from each other.

You would charge your physician with the most consummate folly and inconsummate quackery were he to profess a knowledge of the human system without understanding well the nature and functions of the heart, the seat of physical life. The physiologist must follow his investigations and anatomical explorations to and from the heart if he would understand perfectly the relation of the bone, muscle and sinew, arteries, veins and ten thousand strings which play

in harmony the tune of physical life.

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And no less true is it of the Christian science. The light of the incarnation-fact enables us to learn what we could never learn in the light of nature. This is the center of spiritual gravity and the proper standpoint of all strictly correct investigations. Here alone can we look into any department of knowledge and behold it in its proper light. Would we know anything of God and His relation to us, we must view Him in the incarnate Christ. Would we see something of the dignity of our own nature, we must see it wedded to the incarnate Christ. Would we know

anything properly, we must have a knowledge of the truth as it is in the incarnate Christ.

But it may be asked: If the incarnation of the second Person of the adorable Trinity has such a world-wide meaning, why did not God, in the infinitude of His wisdom, bring it about sooner? Why did He suffer the human family to grope its way for four thousand years through the school of types and shadows and dubious twilight of nature before the blest deliverer came? Why did it not take place shortly after the dawn of creation and fall of man? Why did Christ not live while Abel lived? Why not with Enoch, Moses, Sampson or David? Why was His birth postponed until after the prophets had died and the Jewish theocracy trembled to its center? Why was it deferred until after many nations, kingdoms, dynasties and empires had arisen, flourished and fallen? Why did not the Sun of Righteousness appear and make His circuit through this world until after the natural sun had completed four thousand annual circuits?

These questions will be answered if we succeed in explaining what is meant by the fulness of time. Observe here that God always does things in His own time and in the fulness of that time. It is true that man's extremity is sometimes God's opportunity, but it is pre-eminently God's prerogative to work in His own way, in His own time, and in such a time as to contribute most effectually to His own glory.

It was necessary, in the Providence of God and nature of man, to carry on a two-fold preparation in the world before the auspicious morn should dawn that was to bring deliverance from the skies. On the

one hand, the human race must be prepared for redemption, and on the other hand, redemption must be prepared for the race. The necessary process in the human race was to lead it to feel the want of redemption. On the other hand, the seed of Abraham, the tribe of Judah and the house of David were to be so disciplined as to produce the humble virgin who was to be the mother of our Lord. Especially was a preparation necessary on the part of man before the fulness of time could be ushered in.

It is one of heaven's unchangeable laws that God will not do for man what man can do for himself. We cannot do God's work, and God will not do ours; and God will never work in our behalf until we are led to feel that we need such assistance. Now this was the work of four thousand preceding years: to show the human race that it was impotent and helpless, utterly lost and completely wrecked, without power of self-recovery and without hope of self-restoration.

That the human family felt this moral want and emptiness, to some extent, is discoverable in looking over the history of its development. Who can read the history of the antediluvian or antichristian age without seeing the expression of want and an aching void which this world could never fill. The human race in its longings for deliverance and eager desire for the noblest aspirations of its heart, has always been looking for some one to redress the miseries which have afflicted every station, age and country, and give reality to that golden dream which has lived in the consecrated traditions of the past and dwelt in the inspired imaginations of the future. But man

had never felt his utter helplessness and total dependence upon God for deliverance until the wise men bowed before the cradle manger, and cast their trophies at the feet of their young theocratic King.

Let us now draw near to the manger. Let us behold the majesty, the veiled majesty, the unveiled humility of Jesus, the infant Jesus. Oh, you who would believe, here you can ground your faith. You who would admire the everlasting hills, come and adore the Babe in the manger. You who would weep, come and see this Infant weep. You who would bow to this wonderful mystery of God manifest in the flesh, go to the manger and behold the Creator born in time, and the great Jehovah of the universe become an infant. Oh the height and depth, the length and breadth of the mystery, the love and humility of the incarnate God!

To-day we celebrate in commemoration of the birth of Christ. As citizens of this republic, we celebrate the Fourth of July in commemoration of the event which gave birth to our national liberties. Only the true citizen of America can appreciate the Declaration of Independence and celebrate the day that gave it birth. The true American has the Declaration of Independence inscribed upon his heart, and the true Christian has the birth of Christ repeated in himself, Christ formed within him the hope of glory. And he only can properly celebrate Christmas.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. Matthew iv. 1.—Preached at the opening of the Lenten season, at Latrobe, Pa., 1872.

Religion implies good and evil. It also implies a choice between them. Man only has the power and duty of choosing to serve God. To do this, good and evil must be present before him. Christianity, in this world, is a conflict with the powers of darkness, and a free rational rejection of the works of darkness.

Some dream of another Gospel. They try to escape by monasticism. Others try to annihilate evil by burning witches and heretics; and still others by a ridiculous effort to legislate evil out of existence.

This is not God's way. If He wanted evil out of the world during the development of the world's life, the legislative halls of heaven would soon pass a law for its utter annihilation, and soon would His angels enforce it throughout the range of His moral universe.

On the contrary, God placed the tree of good and evil before man. It has been before us for six thousand years. It is before us to-day, and will continue to confront us until all the nations of them that are saved shall be healed by the leaves of the tree of life.

As soon as God made man He placed the good and evil before him. Man's goodness consisted mainly in his power to choose between the two. His goodness consisted in part in his power to do wrong. Without

the power to do wrong, there would have been no possibility to do right in the way of rational choice.

To make this choice fair and full and clear, the evil as well as the good was set before man in its most tangible, inviting and seductive form. It was of necessity a temptation. When there is a temptation there must be a tempter. Such a tempter there was in the Garden of Eden, the cradle of the human race. That tempter was the devil. He has been the devil for sixty centuries. He is the devil to-day, and will be as long as the smoke of his torment ascendeth up forever and ever.

The tempter took the form of a snake because that slimy animal is more subtle than any beast of the field. Under this form he approached our first parents, our own nature, in the slimy seductions of flattery, and with the unwarranted promises of pleasure and power.

The test was made—man fell! Not from necessity, but as the result of his own choice. The tooth of the old serpent stung the race and infused the venom of moral poison into the vitals of the human family. And, as Milton says:

"Earth felt the wound, and Nature, from her seat, Gave signs of woe, that all was lost."

All lost? Yes, unless a stronger than the tempter should come and overcome the tempter, bruise the serpent's head, extract the venom of his poison and rescue man from the coil of his power.

Satan had thus scarcely thrust his fangs into the fibers of human life, and poisoned the channels of human history, until God appeared in mercy, prophesied a judgment upon the tempter, and promised a deliverance to the fallen. Through the mystery of the incarnation and the power of His everlasting Son, he promised to break the fetters that chained humanity in the service of Satan and give each individual member of the race a choice to serve the true and the living God, re-enter the Eden of His adorable presence, and be happy in His smiles forever.

But man cannot have a free choice until the old tempter has been conquered. Man cannot free himself by choice as long as he is held by the superior power of the tyrant. This is just what Christ meant in the Gospel when He said, "A strong man armed

keepeth his palace," etc.

The palace is the human family created in the image of God. The strong man is Satan; the stronger than he is Christ, the Lion of the pit, and the Lion of the tribe of Judah. They met in the central arena of the world's history. They met when Jesus was led up to be tempted of the devil. The conflict was awfully fierce, but gloriously decisive.

Go, read the glowing description of the world's most sanguinary engagements. Go, see the heroes of the earth rush on in their dream of crimson glory and undying fame. Go, hear the shouts of victory that came from the grateful tongues of emancipated millions, and you will read nothing, see nothing or hear nothing to be compared with the victory which Jesus gained over the prince of darkness in the historic hour of temptation, and in the more tragic scene of Golgotha. No wonder that the ransomed hosts of earth and heaven sing and shout: "All glory to the

Prince of Life and never ceasing praise," while they repeat the words of that beautiful Psalm: "Lift up your heads, ye heavenly gates, ye everlasting doors give way, that the King of Glory may come in."

Adam's temptation was three-fold: First, the fruit tempted him at the point of his appetite in the body; second, the prospect of knowledge tempted his mental nature; third, his hope of becoming a god unto himself had to do with his religious nature.

Christ's temptation was also three-fold: First, in His body or appetite; second, in His mind—to be ambitious, to get a name; third, in His moral or religious nature—involving worship.

Christ's victory was complete. He gave Satan all the advantage of His own hunger and the position of the devil's own choosing, and then beat him in a threefold assault.

Christ's victory was not for Himself alone, but also for us who have a desire to be benefited by it. It is for the church, His bride, and Christians, who are children of the bride-chamber.

The benefits of Christ's victory are at hand for us in the fellowship of the Gospel, the communion of saints, the vineyard of His service.

In the church, we are not saved of necessity or without coöperation on our part. But here He vouchsafes unto us grace to overcome the tempter. Here He promises us that He will not suffer us to be tempted above our strength, and He will make a way for our escape.

My dear friends, let me give you a little good advice. I am not yet an old man. My locks are not yet white. I lay no claims to infallibility; but I have seen something of this world. I have read something of God's Word. I have studied something of human nature, known something of human experience, and witnessed something of human joys and sorrows.

I have no personal purposes to serve, no selfish ends to gain, no sinister conditions to switch me from the track. My bread and butter are furnished. My salary is being paid, and I have more friends in Latrobe than my divine Saviour had in Jerusalem when He died for the cause that I advocate, and for the souls whom I shall never cease warning to flee from the wrath to come.

Good and evil are before you. You cannot destroy the evil, but you can reject it, and prevent it from destroying you. You cannot reject the evil unless you choose the good. You cannot choose the good without choosing Christ. If you choose Christ, you will confess His name and profess His faith and love Him. If you love Him you will obey Him. If you obey Him, you will be baptized. If you believe and are baptized you shall be saved; if you believe not, you may expect condemnation.

If you have in this way made choice of the good, you will identify yourself with the good, you will have a heart to love the good, an ear to hear the good, a tongue to talk about the good, a hand to work for the good, feet to carry you in pursuit of the good, money to further the purpose of the good, and a life to devote to the best cause that ever originated in heaven, descended to earth, and now looks back to heaven for the superlative glory of its perfection.

The tempter is ever at hand. Christ has overcome for you, but you have not yet overcome through Him. You may overcome. He has promised you His grace, but you must accept of that grace in prayer and Christian duty. "Lord, lead us not into temptation but deliver us from evil." Be careful not to lead yourself into temptation and deliver yourself over to evil. Our prayers and our conduct should be in harmony, otherwise they are both an abomination to the Lord and a condemnation to ourselves.

Keep out of bad company, except when duty calls you into such relationship. Then do your duty and dare the devil before you shake the dust from your feet. Court the company and seek the society of good men, tried men and safe men. Pray much, talk less, and gossip none at all. Live as in the presence of God here, and He will take you to live in His presence hereafter. Amen.

Suffered Under Pontius Pilate.

Pilate saith unto them, behold the man. John xix, 5.—Preached at Adelphi, Ohio, Easter, 1860.

It was in Pilate's judgment hall. The King of heaven was arraigned before an earthly tribunal. Pontius Pilate was the judge, Jesus was the prisoner, and the Jews were the prosecutors of the case. Charged with criminality, the Saviour stood with none to plead His innocence. The trial of the Son of God proceeded in the midst of mockery and malice. Deserted by friends and wounded by foes, the Lamb of God stood among the wolves that thirsted for His blood. Justice was perverted, innocence disregarded, and the most wanton cruelty shown to Jesus, whose heart beat not with unkindness as they smote Him in the face that never frowned with anger.

As the shameful trial was proceeding with confusion in the mind of the judge and among the exasperated multitude, Pilate scourged the Saviour, and with the crown of thorns and purple robe He was led out before the infuriated mob, where he addressed them in the language of our text: "Behold the man!"

What Pilate's design was in thus bringing Jesus out before the multitude, arrayed in the robe of mockery, we are not informed. He was doubtless prompted by some motive. Probably he wished to prove to the

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people his attachment and loyalty to Cæsar, the Emperor of Rome, to whom he was subordinate as Governor of Judea.

It had been intimated to Pontius Pilate that he was in league with Jesus in trying to establish an earthly monarchy in opposition to that of Cæsar. And probably it was in order to refute this accusation that Jesus was thus shamefully robed and brought out before the congregated assembly who had gathered in the street waiting to hear the issue of the trial. As Jesus, covered with blood that stained His purple robe, and clad with the habiliments of ignominy and shame, appeared in front of the court-room, Pilate pointed to the man

of grief and said: "Behold the man!"

"You have intimated that I am guilty of disloyalty to the emperor of Rome. How can you sustain such a charge? Behold this man with whom you charge me of conspiracy against Cæsar. Do you still think that I am in league with this prisoner, and an enemy to the sovereign at Rome? Would I treat my accomplice thus? Are these the marks of honor, are those the badges of promotion which you behold in this man? Behold the crown of thorns! Is that the diadem of Cæsar which you say I would place upon his lacerated brow? Behold that reed in his hand! Is that the scepter that Cæsar sways over the vast Roman empire? Behold the purple robe of mockery! Is that the badge of Cæsar's sovereignty which you say I would fling over the shoulders of the prisoner at the bar?"

Or, Pilate may have had a nobler design than this. The Roman Governor, although he was void of firmness and moral courage, was not entirely destitute of human sympathy. Pilate was well convinced that Jesus was innocent, and his soul kindled with a spark of sympathy in His behalf. He would like to have seen the prisoner liberated, but he had not the judicial courage to pronounce His innocence and defend Him by the power of official authority. Hence, his purpose might have been to suppress their cruelty and arouse their sympathies when he brought Jesus before them in this array of misery. Pilate desired to deliver Jesus from crucifixion, and thought that their vengeance would certainly be satisfied at the very sight of their victim, in this extremity of suffering and shame.

But this last purpose of Pilate was not answered. He may have succeeded in convincing them that he was not an accomplice of Jesus in conspiring against Cæsar. But it did not suppress their violence or arouse their sympathies. It rather served to deepen their cruelty, make their cries the louder, and their malace the more malevolent. So, Jesus wore the robe of mockery and waded through the furious fires of persecution, until the Lamb of God was slain for our redemption and the Saviour of mankind nailed to the shameful tree.

And now, dear friends, have you an eye of faith? If so, let me stand in Pilate's place and point you to the Lamb of God and say, "Behold the man!" Yes, fix your eye upon Him and strike your hands with astonishment. Let heaven blush and earth shed tears. The God of glory in that shameful robe of purple! The sorrow of Jesus is the fountain of our everlasting joy. Rejoice, ye condemned criminals of a broken

law! Pardon comes from under that purple robe. In that robe of mockery Christ gained greater victories than ever perched upon the banner of a battle field. In that purple robe He achieved more glorious triumphs than He ever could have secured in the robes of divine majesty. In that robe He conquered sin and took away its destructive power. In those habiliments of sorrow He met the King of Terrors, and took the scepter from the Prince of Darkness.

We cannot too often call these solemn scenes to mind. We cannot too frequently invite our affections back to the shameful yet glorious tragedy of Golgotha, and behold the Man of Sorrows in the midst of His excruciating torment. A visit to Calvary is always profitable to the Christian if he goes there to humble himself in the dust of humility, reap the rich fruits of the Saviour's death, and pluck the flowers of immor-

tality that grow around the cross.

Behold the man! The sentence is very affecting when we consider the circumstances which give it rise. To see an inoffensive brute treated with cruelty and tortured with misery, with no one to prevent the violence, would be enough to arouse the last dormant spark of sympathy in the human heart. And should not our hearts beat strokes of pity, and our eyes rain tears of commiseration, when we, in our meditations, visit the court-room of Pilate and gaze upon the crucifixion scenes, where all the insults and cruelty of an exasperated mob were heaped upon our blessed Saviour?

Our visit is to Calvary. We go there to behold the Man. Yet let us not seek to behold Him with the

natural eye. He is not there, but is risen. Standing on Mount Calvary, with the Bible in our hands and faith in our hearts, we may look down upon the plains of Palestine and behold Him in His deeds of kindness and acts of charity. Let us start then on our pious pilgrimage. Let us bring with us some of those treasures which no other mountain can afford and no other visit secure.

But let us behold the Man to learn the love of God and the love of a dying Saviour. Had God not given His Son to be the propitiation for our sins, we never could have fully realized that God loved us. The height and depth, the length and breadth of divine benevolence only appear when we behold God in Christ reconciling the world unto Himself. Here the Godhead manifests itself as never before. Here the benevolence of Deity is written in fairest lines. Here omnipotent goodness has erected the everlasting monument whose towering top shall rise beyond the world of ether and shine most brilliantly in the world of glory.

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It is true that when we review God's providential dealings with us and recount His acts of kindness written on every page of human life, we have reason to exclaim with the Psalmist: "Bless the Lord, oh my soul, and forget not all his benefits." It is true that the creation of our wonderful personalities, the endowments of our souls, and the preservation of our lives, all speak of God's benevolence, while worlds around and worlds above exultingly sing that God is love. And if nature had ten thousand mouths, and creation ten thousand tongues, they would all join in

chanting the universal chorus that the Lord is good and His merciful kindness endureth forever. But only when we behold the Man on Calvary can we behold the keystone to the arch of divine goodness.

In Jesus we have the concentration and manifestation of eternal benevolence. The chain of love that reaches around the world would never have been complete did it not extend over the cross of Christ, receive the golden link of the Saviour's death, cemented by Immanuel's blood. Take the Bible: Read the story of the cross, hasten your meditations to Palestine, behold the Man, call out your faith to grasp the truths connected with His life from the cradle to the cross, from the cross to the throne, and behold what manner of love the Father hath bestowed upon us in sending His Son, and the Son in becoming man and dying the ignominious death of the cross that we might receive the adoption of sons by faith in His name.

Behold the love of God in the Man. This is the core of theology, the marrow of the Bible. Oh, for a tongue to tell it, a heart to feel it, a mouth to speak in honor of it, a faith to grasp it, a pencil to paint it, and an eloquence to describe it! But how inadequate the noblest powers of our soul to apprehend all that Jesus is and does, when we by faith behold the Man who combines in Himself all excellencies created and un-

created.

But, in conclusion, let me address my text to the several classes of which this congregation may be composed. If I have failed to preach a sermon, the text contains one in itself. If I were on my death-bed and wanted to preach one more sermon to a dying

world and had but breath enough to utter three words, I would say, "Behold the Man!" It means, believe in Christ. Look to Jesus.

A sermon like that would be adapted to the wants of all. Are you a Christian, and do you want a perfect model by which to shape your life? Behold the Man, Jesus, the flower of humanity and the personification of all that is good. Are you a weak, timorous church member, living in the shades of doubt about your spiritual condition, trembling between hope and fear? Look away from yourself and behold the Man. He careth for you. His grace is sufficient. His arm is strong. Lean upon it, and He will bear you up amid the trials and temptations of life. Are you a lazy, inactive church member, half asleep and half dead for want of something to do? Behold the Man, Christ Jesus, and learn that He was always engaged in doing good. Are you proud, and do you think that you are somebody, do you boast of your fine feathers? Behold the Man robed in all the shame and disgrace that your sins brought upon Him. Go, humble your pride and bury your soul in the ashes of humility. Are you selfrighteous, and do you expect to get to heaven because you are not worse than somebody else, who is bad enough? I can only tell you to throw the filthy rags of your own righteousness overboard and look to Jesus. The robe of self-righteousness which you spin from your supposed self-sufficiency will fail in the hour of death, and leave you in your nakedness with none to pity or to save.

Are you prayerless, impenitent and out of the covenant? Repent and believe, and what is that but

looking away from yourself and beholding Christ by faith. Do it now. If you do not, there is a time coming when you will behold Him as He comes to judge the world in righteousness and wreak the sword of His holy vengeance in the blood of His enemies. Amen.

"And they crucified him." Matt. xxvii. 35.—Preached on Good Friday, at Fremont, Ohio, 1885.

It was the most awful and significant spectacle that the world ever beheld; a scene that beggars all description, defies all language, and exhausts all the eloquence of mortal tongue; the crucifixion of God's only begotten Son and the world's only Redeemer. It is true that 1,850 intervening years have placed this great event in the antiquated chronicles of the past, yet it is ever found fresh in the memory of the church and cherished with gratitude and homage in the fondest recollections of the Christian's heart. Other events may grow old upon the pages of history, but the death of Christ, the fountain of life for the world, is an event that will ever live and bloom in all its primary freshness and vigor.

It was about the ninth hour of that memorable day when the awful sublimity of the crucifixion scene was exhibited to the eyes of angels, God and man. God beheld it in love to man; angels beheld it in the overflowing sympathy of their nature; man beheld it in the hardness of his heart; while the sun, irrational, with more humanity than man, blushing at the death of its great Creator, refused to look upon the scene, and for three long hours veiled his face in darkness. When Joshua fought the Amorites the sun stood still, but when Jesus fought the enemies of our race, the

shocking scene drove back his chariot wheels, and midnight veiled his face. "Well might I hide my blushing face."

Christ offered Himself. It was not an angel or a seraph that He offered. Oh, what an unspeakable gift! and how ungrateful, as well as unwise, is that man who does not appreciate its worth. In view of the offering of Christ it is ungrateful, unwise, unsafe

and unmanly not to appreciate its worth.

Christ offered Himself for us, should we not offer ourselves for Him? Christ exchanged the glory of heaven for the gloom of earth, and should we not be willing to exchange the false glory of earth for the true joy of heaven? Christ gave His heart's blood for us, should we not give our heart's affection to Him? God proved His love to us by crucifying His Son, should we not prove our love to Him by crucifying, with a holy abhorrence, those sins which nailed Him to the cross?

Christ gave Himself voluntarily, should we not make a free-will offering of ourselves? The Lord does not want soldiers drummed and dragged into His army. He wants them to volunteer to go to heaven, as He volunteered to come to earth; and as He voluntarily gave Himself for us, He wants us to give ourselves voluntarily to His service. Those Christians who must be continually drummed up, and drilled over, and driven along the line of Christian battle march in order to get them to heaven, are not going to create any very big sensation when they do get there, if they get there at all.

Oh, let us learn properly to appreciate this heavenly

gift and condescension. Let us remember that He was wounded and scourged that we might be healed, that He wore the purple robe that we might wear the robe of righteousness, He was crowned with thorns that we might be crowned with life and immortality, He thirsted that we might drink the waters of life, He stood speechless that we might have an all-prevailing plea before God. He died that we might live forever. Oh the height, the depth, the length, the breadth of the love of God! Let us often survey this scene and admire this love, and when we surround His table let us remember that Christ was once offered to bear the sins of many; and unto them that look for Him will He appear the second time without sin unto salvation.

The Resurrection of Christ.

"He is not here: He is risen, as he said. Come, see the place where the Lord lay." Matt. xxviii. 6.—Preached in Sycamore, Ohio, Easter, 1910.

Resting in His person as the absolute truth and the chief corner stone, the resurrection of Christ is one of the most important pillars that support the system of our holy religion. "He was crucified for our sins, and arose for our justification." Therefore, let us go to the Redeemer's empty grave to see the pledge of our resurrection.

Do you see that stone rolled from the door of the sepulcher? That is a pledge that the stone of mortality shall be rolled from your grave. Do you see the empty tomb? That is a pledge that the hour cometh when all they that are in their graves shall hear His voice and come forth. Do you see those linen clothes and napkin folded up? That is a pledge that you, too, shall throw off the winding sheet. Do you hear the angel say, in the language of my text, "He is not here, He is risen as He said?" That is a pledge that you, too, shall startle at the arch-angel's trump, shake off the habiliments of death, come out of the grave, glitter with glory, and bloom forever in the vigor of immortal youth. The resurrection of Christ is not the whole harvest, but only the firstfruits of them that slept. God's Word says: "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

Brethren, in the language of Job we may say, "I know that my Redeemer liveth." What joy this blessed assurance gives. Because He lives I shall live also. Away, ye dark, desponding fears! Away, ye dark clouds of skepticism! What though this body becomes a mass of corruption and the worms crawl into my silent abode to feast upon my feeble flesh, yet in my flesh shall I see God. Do you ask me for my evidence of immortality beyond the grave? I point you to the place where the Lord lay.

Christ's empty tomb shall now proclaim how weak the bands of conquered death; His empty grave proclaims His conquering arm; and those who put their trust in Him, no death nor hell shall harm. I care not where I find a grave or whether I find one at all. Lay me on the white pebbled bottom of the ocean, with the mermaids to weep over my watery tomb, and the dolorous sea birds to chant my funeral dirge, or lay me in yonder graveyard beneath the weeping willow's bending form. Lay me with my relatives in my father's family lot, or all alone in some dreary wilderness to pillow up my head on mountain moss. Lay me anywhere, or lay me nowhere, give me my own grave, or, like Jesus, give me a grave of charity; yet I know that if I live in Jesus and die in Jesus and sleep in Jesus, and the spirit of Him that raised up Jesus dwell in me, He that raised up Christ from the dead shall also quicken my mortal body by His Spirit that dwelleth in me.

Christ's Ascension.

"To whom he showed himself alive after his passion by many infallible proofs, being seen of them forty days." Acts i. 3. Preached while pastor of the church at Fremont, Ohio.

The ascension of Jesus Christ embraced two distinct and inseparable facts. It involved a local translation to the place which He went to prepare, and an ethical, spiritual transition to a higher realm. He was no longer to be known primarily "after the flesh, but after the spirit." Hence, the forty days from Easter to the opening of the everlasting doors. Forty days in the wilderness were a preparation for His temptation and humiliation. Even so were the forty days after His resurrection necessary for the Captain of our salvation to perfect Himself for full glorification. In His resurrection Christ did not come back to life, as did Lazarus. He passed on and up to a higher plane of human existence. Faith alone was the telescope through which He was seen passing into and through the heavenly hemisphere to the right hand of God. Immediately after His resurrection Christ was already in the heavenly state, although not in heaven as He was and is after the ascension act. His risen body had heavenly properties. His wounds were healed. He could pass over all obstacles and through the doors, though shut. He could appear to His disciples in an instant, and in an instant vanish out of their sight. He could eat, foreshadowing the possibility of the saints feasting upon the twelve manner of fruits, and partaking of the living luxuries that grow upon the Tree of Life in the midst of the Paradise of God. He could live without eating and continue His fasting without a miracle. There are no miracles in heaven, no marvelous doings above the laws of that celestial world.

Our Saviour was always without sin, yet He grew more heavenly as He neared the close of His earthly pilgrimage. This appears in His increasing tenderness of affection. He called His followers about Him and addressed them first as servants: "The servant is not greater than his Lord." Next as disciples: "The disciple is not above his master." Next as friends: "Henceforth I call you friends." Next as brethren: "Go tell thy brethren that they go into Galilee." Then as children: "Children, have ye here any meat?"

What is true of Christ is true, to some extent, of His people. Christians do not stay on earth very long after they are ready for heaven. While at work and living for Jesus they may say: Death, what have I to do with thee, mine hour is not yet come; but when they reach the sable point they exclaim: Father, the hour is come; "what wait I for, my hope is in Thee." I have seen, even young Christians, just before their departure, so full of tenderness, gentleness and charity, to convince me that the heirs of grace may find glory began below. It was not the fear of death, but the fulness of heaven that made them long to stretch their wings and fly away to dwell in a more congenial clime.

My brethren, did you ever watch the ascension of the insect from the worm to the butterfly, how the same life changes its form and seeks those things which are above. There is a preacher and a sermon in that chrysalis. We, too, are commanded to put off the old man and put on the new man which is renewed after the image of Christ. We too are called to be transformed by the renewing of our minds. We too are exhorted to leave the first principles of Christ and go on to perfection. We too, having been buried with Christ by baptism unto death, should rise up and walk in newness of life. We too, having been planted together in the likeness of His death, have in us the glorious possibility of the resurrection. We too, if potentially risen with Christ, are called to seek those things which are above. Above what, and what things? Above this natural, depraved, worm-form, deathdoomed order of things, and seek those things which are found already here in the kingdom of God, and in the power of the world to come—the higher form of humanity, goodness, truth and beauty, goodness that flows from a pure fountain, truth without error, and beauty that fadeth not away. Oh, how short our forty days! How brief our time of life! How inadequate our efforts to attain the full stature of the Christian man in Christ Jesus, in whom alone we are complete.

Extract from a Sermon on Pentecost.

"When the day of Pentecost had fully come." Acts i. 2. Preached in Lancaster, Ohio, 1866.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance."

There are several interesting and miraculous facts to which our attention might be called with profit, everyone of which affords a large field for meditation.

Let us observe and realize that the day of Pentecost has fully come. No doubt of it. We not only have the declaration of the apostle who wrote this, and who was present and saw and felt and heard this wonderful manifestation of power. The history of the church for eighteen centuries unfolds the volumes of its concurring testimony that such was the fact. Look back over the recorded events for eighteen hundred years. What was it but the spirit's extraordinary presence in the very infancy of the church that made lambs out of lions and lions out of lambs; that constrained the timid and fearful disciples to go forth preaching the riches of the Gospel and declaring the reality of an unpopular religion, whose Author had

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died the ignominious death of the cross. Yes, with all their former timidity, they now knew what it was to be as bold as lions, as wise as serpents and as harmless as doves; and knowing that the day of Pentecost had fully come, they stepped forward with the intrepidity of heroes to meet the opposition of the world and the enemies of Christ, making all bow the knee of submission to the scepter of Immanuel.

The religion of Christ, like the breeze of spiritual health, spread from Jesusalem into all parts of the earth, breathing life into the dry bones of heathen mythology, making wise the wisdom of the Greeks by the foolishness of preaching, pouring a new life into every relation of mankind, unfurling the banner of the cross over Alexandria, Ephesus, Corinth and the imperial city of the world, erecting and dedicating temples to the glory of the living God in the very cities where the shouts of idolatry had been heard for centuries, where Jupiter, Mars and Diana had been worshipped and adored.

And why all this? We answer that the day of Pentecost had fully come, and God, in fulfillment of Joel's prophecy, had poured out His Spirit upon all flesh.

See Christianity ride with prevailing power over the earth, with paganism and idolatry chained to the wheels of its triumphal car. Watch it in its victorious march as it enters the proud city of Rome. In two hundred and seventy years after the day of Pentecost had fully come it mounted the throne of the world, challenged the false power of heathenism, wore the crown and diadem of Cæsar, and swayed a scepter over the world which can never be wrested from its immortal grasp.

The Second Advent of Christ.

2 Peter iii. 10.—Preached at Kinnikinnick, Ohio, 1863.

In our holy Apostolic Creed there are twelve articles. Nine of these are already realized facts, or factors in the process of realization in the history of the Christian Church. There are three articles whose full actualization will take place in the future, viz: The Lord's second coming, the resurrection of the body, and the life everlasting.

I propose to speak upon the seventh article of the creed: "He shall come to judge the quick and the dead."

The time of the realization of that great advent is called the day of the Lord, the last day, the day of judgment, and the great day of His wrath.

It will not be a day measured by a rising and setting sun, not a day of twelve or twenty-four hours' duration, but a period and a point of time at the close of the last chapter in the world's completed history.

The day, the dawning day of the Lord! The night, the dark and dreadful night of a guilty world! Just as the sun of God's mediatorial kingdom ariseth to the zenith of its midday power and glory, will the foolish virgins of an unregenerated world awaken to a consciousness of their midnight darkness, and exclaim, in the awful agony of their midnight cry: "Our

lamps are going out, and, alas! alas! we have no oil in our vessels!"

The day of the Lord cometh as a thief in the night. As a thief in the night? What! Will the day of the Lord not endure the light of day? And the deeds of that day! Will they not bear the publicity of the house-top? Are the Lord's deeds evil that He should choose darkness rather than light? We are not told that the Lord, but the day of the Lord cometh as a thief in the night: when the world will be mantled in the darkness of its accumulated iniquity, reeling and rioting in the midnight revelry of mortal mirth, or sound asleep in the cradle of carnal security, unsuspecting, unprotected, unprepared.

The second coming of Christ is a necessity in the very constitution of His mediatorial kingdom. His is the kingdom and the power and the glory, therefore, He must come in His power and great glory, and all the holy angels with Him. Scoffers may say: "Where is the sign of His coming?" Sadducees may say: "There is no resurrection of the body, and no second coming of a resurrecting person and power." The sophistry of unbelief may say: "The fathers fell asleep and all things continue as from the beginning of the world." The audacity of the world's incorrigible wickedness may fling the foolish challenge into the fair face of God's annointed, and practically bid de-

fiance to the Judge of all mankind, yet

"That awful day will surely come;
The appointed hour makes haste,
When man must stand before his God
And pass the solemn test."

The fulfillment of Scripture requires such a final retribution. The honor of Christ requires that He should be vindicated before a world that impeached His character and nailed Him to the cross. The slumbering ashes of the sainted dead are dreaming of the fast-approaching resurrection morn. The ransomed population of Paradise are longing and looking for their full consummation of redemption and bliss. The waiting souls of the martyrs under the altar are crying for holy vengeance upon the cruelty of the inquisition. And we who are still in the body do groan, being burdened. The holy church throughout all the world is waiting to be numbered with the ranks in glory ever-The Bride is waiting for the Bridegroom that the children of the bride-chamber may rejoice. The conscious wretchedness of a fallen universe calls for redress and restoration. All creation travails, groans, and bids Him come.

The time of the Lord's coming we know not. The days are appointed of God, but not yet revealed to man. Our Saviour said that the harvest is the end of the world. That harvest will be gathered at the last day in the week of time, the last hour in the day of God's mercy, and the last minute in the hour of human probation. This will close the last scene upon the stage of the world's theatre, and the last performance in the world's great drama.

There seems to be a clearing consciousness in the general faith of Christendom that we are living in the last era of the world. He that testifieth of these things saith, "Surely I come quickly;" and the church most readily responds: "Even so come, Lord Jesus!" If

inspiration eighteen hundred years ago justified Paul in speaking of the last days, faith, reason and common sense will now justify us in locating ourselves in the afternoon of the world's last era, looking for the fast approaching sun-set of time. We may not live to see the Saviour come, but I am disposed to believe that the grand and glorious sight will be uncurtained to our children's children to such as keep His covenant. The next century may see the glory of God. Its closing decade may be too late to find a record in the calendar of time. There may be some here who shall not taste of death until they have seen the face of the Lord's Christ. I have no doubt at all that many of the monuments now marking the graves of the sainted dead will stand until the coming of Him who is the Resurrection and the Life. These surrounding hills and mountains may be Isaiah's prophets, and songsters breaking forth into singing; and these surrounding trees of the field may clap their hands at the coming of the Lord. "for He cometh to judge the world in righteousness, and the people with His truth."

The manner of the Lord's coming will not be according to our carnal notions of power, pomp and glory, yet we are told that He will come with power and great glory. He will not come with an army to enforce the unlimited sovereignty of His universal empire, but with ten thousand of His saints and all the holy angels with Him. He will not come to invade the rights of the world, but to vindicate the honor and magnify the majesty of heaven. He will not come to hang upon the cross as the world's Redeemer, but to sit upon the throne and judge the world in righteousness. And before Him shall be gathered all nations.

The Lord's coming will not be fanciful or imaginary, neither will it be spiritual in the sense of an invisible influence. His coming will have a material, visible and tangible reality, and yet be truly spiritual and glorious in its character. The world may be eclipsed in the grandeur of that great event, but the Sun of Righteousness will be visible in every hemisphere, on every continent, and under every latitude and over every longitude of God's expansive universe. Although His appearance will be different to different organs of vision, and His coming have a different effect on different moral characters.

Every eye shall then behold Him, Robed in dreadful majesty. You who set at naught and sold him, Pierced and nailed Him to the tree, Deeply wailing, shall the great Messiah see. But you who long for His appearing, Then may say this God is mine: Gracious Saviour, own me in that day for thine.

Beloved brethren, seeing that these things must shortly come to pass, what manner of persons ought we to be in all sincerity, penitence, humility, faith, self-denial, zeal, watchfulness, patience, prayer and perseverance. That day should not overtake us as a thief in the night. We are not of the night but of the day. Let us, therefore, put off the works of darkness and put on the armor of light. Let us carry oil in our vessels that we may watch and wait in the light of our lamps. Then, when the midnight cry bursts upon the stillness of night's darkest hour, we will arise to meet the Bridegroom.

Let us not be content with a mere profession. Let us beware of a false profession. It is important that we be in the church and covenant, but God still looks at the heart. "If our hearts condemn us, God is greater than our hearts and knoweth all things." Let us gird up our loins and trim the lamps of a genuine profession. Every man's work shall be tried of what sort it is. Oh, blessed Jesus, cover our imperfections with Thy atoning merits and preserve us each one blameless in body, soul and spirit unto Thy final advent.

The Lord bless you and save you! Amen.

Thanksgiving.

"Blessing and wisdom, and glory, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. Rev. vii. 12. Preached on Thanksgiving Day, 1887, at Fremont, Ohio.

Thanksgiving day in heaven! An eternal year of jubilee among the ransomed of the Lord! Waves of everlasting gratitude roll back and around the great white throne! Why not? Has man any higher mission than to praise his Maker? Shall not that mission continue after life's fitful fever is over? May we not find our highest dignity and most felicitous destiny in pouring the music of devotion into the ears of the Most High? Is there any reason whatever to suppose that the law of gratitude will change as our bodies pass through the process of physical dissolution? No! emphatically no! After the earthly house of this tabernacle is dissolved, and we are clothed upon with our house which is from heaven, we shall continue in a higher sense to know that

"When gratitude o'erflows the swelling heart
And breathes in pure and uncorrupted praise
Kind Heaven receives the acknowledgment
As fragrant incense, and doubles all its blessings."

It is the legitimate end of all God's works to praise their Maker. The purling stream, the falling cataract, the silence of midnight, the bellowing thunderbolts of a stormy sky, the changes of seasons and the onflow of centuries are so many pæans of praise to the great Father of all. The despised worm, the cooing dove, the sweep of planets around their centers and the rolling on of centers around one common center make up an important part in the music of the universe, and pour it into the ear of Him who sits upon the throne of the universal dominion. All nature with its inarticulate hum of ten thousand voices is rolling up a continuous tide of declarative praise.

This praise comes to a consciousness of itself in man. Man was created to be the prophet, priest and king of nature. Nature would be acephalous without such a head. It would have no rational ears with which to hear its own music; no rational heart to be thrilled by its own impulses of delight; and no rational tongue to express its own upgushings of gratitude. Under man creation is only a mumbling sub-bass; in man it rises to its loftiest tenor, and through man every portion performs its part in the grand diapason,

"Forever singing as they shine, The hand that made us is divine."

For some reason best known to the Creator, the harmony of creation has been disturbed, and the music of the universe thrown into a terrible discord. Sin entered and nature's orchestra was knocked completely out of tune. The result is music of a melancholy sort. Instead of praising God from whom all blessings flow, depraved nature puckers its mouth to a descending scale, and often pays its devotions to the powers beneath.

But a new element was brought into our race. The reconstructing power from the heavenly world came down at Bethlehem. It was the power of God unto salvation. In virtue of this great advent, the moral universe is now in the process of reconstruction. This process looks forward to its full and final consummation. Then will nature, through redeemed men at the head of nature, sing the new and everlasting song, and crown its Reconstructor "Lord of all."

The relation between the Creator and creation is one of responsiveness or respondency. Indeed, the entire universe is built that way. Day unto day uttereth speech and night unto night showeth knowledge. This law is so general in its application that each portion of nature responds to some other.

We see it in the elements. Evaporation is a response to distillation. Clouds come down, and in consequence thereof mists and vapors arise. Waters roll back to the bosom of the ocean from which they came, "nor stop in all their course; fires flame up to kiss the sun, of light and heat the source."

We see it in the vegetable. There is a law of reciprocity in the tree. The sap, and the life in the sap, flows out from the heart, and up from the base, until, at the end of the season, it returns with falling leaves and ripened fruit to the roots of the tree, while the elements which entered into the tree from the aerial regions go up in the form of aromatic fragrance from both flowers and fruits.

We see it in the physical economy of the animal and human creation. Blood, with life in the blood, flows out from the heart through the arterial system, and back again through the veins to the source and spring of life's mysterious action.

We see it in the social economy—in the phenomena that result from the distinction of sex. The man who does not love a woman and love her in a lawful way is a bundle of organic nonsense, and a bill of exceptions to the wise rulings of Heaven's High Court. The woman who does not love a true man and love him with all her splendid powers sets at defiance the fundamental law of her sex. And yet we have such mysteries in society. Big poppies and beautiful roses,

"born to blush unseen And waste their fragrance on the desert air."

If. then, we see this law of respondency standing out in bold and beautiful relief in every realm of nature, we may expect to find it when we come to analyze the link that holds man, as the head of nature, in proper relation to the great Fountain-head of his being. Yes, it were strange, indeed, if man, beloved of God, "born in the image of His face," should do otherwise than "upward look to His abode and long to rest in His embrace."

Humanity will come to that at last. Individual men and women who depart from the law of life and purity and gratitude, and who will not allow themselves to be brought back through the mediation of Jesus Christ, the first-born of the renewed creation, will fail to be present at the great thanksgiving banquet of the ransomed universe; but

> "All the pure ones, all the bright ones His loved and His own,"

will be permitted to be present at the final crowning of Immanuel in glory.

To that great coronation day the text looks forward. A numberless multitude will assemble around the throne—men, and women and children recreated in the image of Him who receives the royal diadem. The rational universe will stand on tip-toe of delightful anxiety. Then all the bells of heaven will ring, and heaven's great audience will sing: "Amen: Blessing and glory and thanksgiving be unto our God forever and ever. Amen." Thanksgiving day in heaven!

That will be the fruitage of the world's moral forces to the superlative glory of the world's great Hero, Jesus Christ; and life is worth living only as we live with our energies bent in that direction, with all our moral nerves tensioned to sing the song of everlasting gratitude, with all our ambition fixed upon that, the only legitimate goal of the human race, and the only satisfactory solution of the world's great problem.

Let us for a moment look in upon that great thanks-giving assembly. Let us draw aside the curtain and gaze with raptures of anticipatory delight upon that gathering, growing family of the redeemed, and the splendid scenes displayed to view. They met, they meet and will continue to meet in the old family mansion of the skies. Many shall come from the East and from the West, from the North and from the South, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God. They will gather from Greenland's icy mountains and India's coral strand; from Behring's straits, around the planet to San Francisco Bay; from Adam to Christ; from Christ to Luther, Zwingli, Calvin

and Wesley; from the morning of the Reformation to the golden splendor of the Millennial day. While all are invited, the audience will be select, and just as good as the moral universe can afford.

And what shall we, when we join that great assembly, have reason to be thankful for? Much every way. The fact of our being creatures in the image of God will be a sufficient ground for gratitude in heaven. place of our being on this planet, on this continent of the planet and in this zone of the planet will not be forgotten in the day of jubilation. The time of our being, in the broad, bright splendor of the nineteenth century; this age of the world's greatest progress; this day of the church's greatest struggle with hydra-headed anti-Christ: this eve of her last decisive conflict with the combined powers of darkness and death-shall not these recollections come rushing down the halls of our sainted memories and fill our hearts with big emotions never before experienced nor expressed, until our tongues, baptized with the fires of heavenly eloquence, shall be able to "speak the matchless worth" and "sound the glories forth, that in our Saviour shine."

And who shall be there? Read the terms of the passport; examine the provisions of the heavenly charter; study the conditions of entrance into the heavenly Jerusalem. Know ye the essential traits of character in all who are permitted to pass the pearly portals. Purity of heart in all them that see God, and cleanliness of hands in all them that "ascend the hill of the Lord, and stand in his holy place." These are they that follow the Lamb withersoever He goeth. The 144,000, with their Father's name written in their

foreheads, is only the representative number of heaven's unnumbered hosts.

In the midst of that number will be Christ, the Redeemer of the world. He will be the center of all centers, and the circumference of all rational, moral and social circles. The angels no doubt will take part in that great thanksgiving festival. They took an interest in our Immanuel when they chanted His inaugural anthem on Bethlehem's plains; they were with Him as He walked the thorny path of life. Shall they not continue their interest and increase their adoration as He outshines them all in glory? They ministered to His wants in the hour of temptation; they held His head in the agony of Gethsemane; and doubtless when He hung upon the bloody tree—

"Around that tragic tree
They pressed with strong desire;
The wondrous sight to see,
The Lord of Life expire;
And had their eyes have known a tear
They would have wept, and wept it there.

"And when arrayed in light
He left His dark abode
And took His homeward flight
Back to the throne of God,
They flew around on golden wings
And struck their harps of sweetest strings."

Brethren, the angels are striking their harps to-day, and will continue to strike them until, for us, the Babel sounds of earth are lost in the choral symphonies of heaven. But angels will not constitute the entire thanksgiving throng. It will be a general "assembly,"

including an innumerable company of angels as well as just men made perfect, and probably a little higher than the angels through their personal union with Immanuel.

Let us look a little at that great Thanksgiving assembly. Christ will be the head-center, the heart-center, the life-center, the love-center, the law-and-liberty-center of all that numberless multitude. As among the elements water is the best, and among the metals gold outshines all the rest, so among all the stars of glory there are none that outshine the sun himself.

Looking away out into that vast throng, we see Adam and Eve, our first parents. Possibly they will be glad to see some of their grand-children, and shake hands with them across one hundred and twenty generations. Looking off, along one center aisle, we see Abraham and the ransomed part of his posterity—the pious Hebrews. Looking over the crowd we see St. Stephen, the first Christian martyr, and many more such monuments of heroism with sparkling lustre in their crowns. Looking out along the corridors we see some of the patriarchs of Constantinople with millions of the Greek Church saved in glory. Looking through the immense throng we see St. Patrick with many millions from the Roman Church. Looking down into a little narrow apartment we see a few shriveled little fellows who on earth were so narrow in their denominational bigotry as not to need much room in heaven, and yet a little too good to be of any account at the sulphurous end of life's great avenue. Looking around in every direction, we see a Peter, a Paul, a James and a John, with millions of evangelical Christians among

the saints and blest of God. Looking everywhere we see a Mary, a Martha, a Phoebe, a Lydia and probably there as here, a majority of females in the church of the living God. Looking among the throng we see the martyred babies of Bethlehem and numberless millions of children peeping up like modest daisies in the garden of the Lord, and Rachel no longer weeping for her children with disconsolate sadness. And looking very near our side we shall see our own children, and parents, and dear ones, to live with them in their abode and rest in their embrace. Oh what a holv hour. that hour of heavenly recognition. And as Gabriel swings his baton of command the orchestra of the skies leads the music of the celestial sonnet sung by all the flaming tongues above: "Blessing, and glory, and thanksgiving be unto our God forever and ever."

But will there be a real thanksgiving feast in heaven? Will there be repast for the glorified body, as well as a feast of reason and a flow of sainted soul? Why not? Upon no other assumption can we consistently receive and hold those inspired passages which represent heaven as having the marriage supper of the Lamb, living waters and trees with many manner of fruits. If Christ ate fish and honey in His glorified body, and the angels from heaven ate supper with Abraham on the plains of Mamre, why should we think it improbable that saints should literally sup and dine upon the plains of glory. Why may they not "reap the fields of heaven and pluck ripe clusters from the vines of God?" Out upon the wretched spiritualistic nonsense of the nineteenth century! Away with the sickly supposition that heaven consists in nothing but holy

dreams and happy spooks! God never designed that man, after having a substantial existence here, should be a phantom there to float upon the shoreless bosom of some imaginary sea, or a mere immortal shadow to flit away beneath the vaults of some ethereal sky. Heaven and that great thanksgiving day will surpass our most extravagant dreams of its reality.

A table spread with living bread And living waters flowing And Life's fair tree, so full and free With fruits in constant yielding.

Brethren, let us anticipate the banquet, and prepare ourselves for the feast in the skies. Only then shall we know in full what thanksgiving means. Only then shall we fully know what it is to sing Coronation:

"Oh that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all."

A Communion Sermon.

"There is a friend that sticketh closer than a brother." Prov. xviii. 24. Preached May, 1860.

Man needs a friend. Without a friend life would be a vale of tears, the present would be a burden and the future a terror. Friendship is the only star that sheds a ray of hope along the gloomy path of life. It is this that keeps us from despair when sorrow gathers o'er the soul. It is this that dispels the clouds of adversity and makes the future beam with radiant smiles.

A friend! How full of meaning the word! Who would be friendless? Who would tread the paths of life without a friend and a friendly hand that affection can cordially grasp? Who would live without a friend to share life's joys and meet life's sorrows? Who would die without a friend to fan his fevered brow and point him to that better land where friendship reigns immortal.

But there is a relation of life in which earthly friends can render no assistance. Our case requires a nobler friendship than this world affords. We need a friend who can stretch out the arm of omnipotence, supply the wants of our immortal souls and care for our eternal destiny. We are strangers in this world and need a heavenly hand to guide us to our home above. We are debtors to a broken law and need a friend to pay

the penalty attached. We are criminals before a court of justice and need an advocate to plead our case. We are slaves of sin and Satan and need a friend to burst our captive chains and make us free. We are mourners in this vale of sorrow and need a friend to administer that consolation which this earth cannot afford.

That Friend is Jesus Christ. Emphatically the Saviour of fallen man. Who will deny the truth of my assertion? None but those who have never shared His friendship. Let saints and Christians only tell the love of our Immanuel. Whose arm is longer than his? Whose soul more full of sympathy than His? Whose bowels yearn with greater compassion? Whose heart more tender? Whose love more everlasting? Whose friendship more enduring? Whose rewards more rich, and whose blessings more abundant than those which Christ freely offers to a guilty world?

I appeal to Christians—to those who know by experience what it is to have Jesus for a friend. Let those speak who have been brought into His covenant by sovereign grace. Let the young convert, who has lately renounced the friendship of a wicked world, reply. Let the mourner, weeping over the grave of a friend, reply. Let the bereaved sister, the orphan child and the widowed companion reply. Let the Christian, the persecuted child of God, and the old veterans of the cross reply. Let the church militant reply that Christ is the Friend that sticketh closer than a brother.

I might appeal to the exiled Christian, to those who were banished from their homes and friends for their religious principles. I might appeal to the vast army of Christian martyrs, from Daniel in the lion's den to Cranmer at the stake, and the silent echo would come back from the flaming fires of martyrdom. I might appeal to the dying Christian as he walks through the valley and shadow of death. I might appeal to those happy ones around the glittering throne of God. I might appeal to all the sanctified and redeemed intelligences of the universe, and the reply would come echoing back that Jesus is a Friend who sticketh closer than a brother.

Christ is a Real Friend. What I mean is that His friendship is real, in contradistinction from the fashionable friendship of the world. A good deal of the world's friendship consists in empty compliments. Dead formalities in many places are squeezing the very life out of what is termed refined society. Smooth compliments, fair promises, good wishes and "help yourself" are carried on the world's cold shoulder, but the friendship of Christ is written in His deeds. God commended His love towards us in that, while we were yet sinners, Christ died for us. As Spurgeon says, "He wrote His friendship out in bloody letters on the cross that the world might see it for themselves."

Christ is a Long-suffering Friend. What I mean by this is that He is not easily wearied by our going to Him for favors. Other friends become wearied by our importunity. Not so with Jesus. Indeed, it is an honor to Him for His children to make large demands upon His benevolence. Alexander once told the philosopher Anaxarchus to go to his treasurer and ask for any gift he pleased. The philosopher went and asked for a very valuable one. The treasurer was astonished,

and would not give it to him until he had seen the sovereign, when Alexander replied, "Give him the present, he does honer to my liberality by making so large a request." So the larger requests we make at the hands of Christ, if we ask for that which we need, the more do we honor to His liberality.

In conclusion, my dear friends, let us notice the other part of our text: "A man that has friends must

show himself friendly." Now, will you do it?

Impenitent friend, I speak to you. Will you show yourself friendly to Jesus? You have a Friend who left heaven to come to earth that you might go to heaven when you leave the earth. He died that you might live. He rose that you might be justified. He ascended that you might have an advocate in heaven's high court. Now will you show yourself friendly? Do you ask how you may do it? Let me ask you, how you would show your friendship to a kind neighbor, if he were to spread a table of luxuries and invite you into his house to dine with him? Would you not go and partake of his tendered hospitalities. and show yourself friendly to your neighbor? Now Christ has prepared a feast, He has spread the table wide. He has purchased provisions with the blood of His kind heart. He has filled the table with Gospel blessings from the offers of pardon to the crowns of glory. And now He only wants you to show yourself friendly by coming to the Gospel feast. Will you go and be a friend of Christ, or will you stay away and be a friend of Satan, your most malignant enemy?

Then there is another class to whom I must speak. It is that class who seem to be friendly toward Christ,

His cause and children, yet will not show their friendship in the way that Christ desires. "Ye are my friends," says the Saviour, "if you do whatsoever I command you." He has commanded you to come around His table and commemorate His death. "This do in remembrance of me," is His last, His dying command.

Dear Christian friends, we have to-day one of the Lord's appointed opportunities to show ourselves friendly to Jesus and His children, and as we fill our places round the board, let us call to mind the love of Jesus, the efficacy of His death, and antedate the day when we with eternal rapture shall swell the heavenly anthem:

Angels, assist our mighty joy,
Strike all your harps of gold;
But when you raise your highest notes
His love can ne'er be told.

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." 1 Cor. xvi. 13, 14. Preached at the opening of the Ohio Synod, at Dayton, October 3, 1888.

In this text the apostle gives us a five-old exhortatation. We are exhorted to vigilance, firmness, manliness, strength and charity. Vigilance assumes the existence of threatening opposition, from without, within, beneath. Firmness implies the possibility of wavering. Manliness is opposed to all effeminancy. Strength is Christian manliness developed from the Christian principle, by Christian nurture and Christian activity. Charity is the greatest of all, and the bond of perfectness for the whole.

The central thought of the text is manliness. This includes all the others as essential thereto. God's noblest creature was made human, made to remain human, made with the possibility of reaching the grandest type of rational being attainable here or hereafter. To this end the Son of God became the Son of Man. To this end the covenant of grace was established for and with man. To this end the wheels of God's great providence roll on from the garden gates of Eden to the pearly portals of the celestial Paradise

The fall of our first parents in Paradise was the fruitful source of false conceptions concerning true and proper manhood. But since the advent of supernatural revelation and the consequent advancement of true science man is coming to know himself more correctly as to the elements of his being, the dignity of his nature and the problem of his life. And yet, judging from the continued degredation of heathenism, as well as from the wrong conceptions prevailing in some civilized circles of thought, it will be some time before man, all around the world, shall come to know himself as he is known in that higher and happier realm of being, where partial and defective knowledge is done away.

One false view of manhood consists in limiting the same to the symmetry of the body, muscular strength and physical endurance. That a body, a healthy and symmetrical body, is desirable and indispensable to the constitution of a human individual in the normal state and totality of his being is held in all sound anthropology; and yet that must ever be a false and defective view of manhood which fails to see that human life is more than material, and the body more than raiment.

Equally one-sided and defective is that view which lays all stress upon human intellectuality, and clammors for education as the only thing required to meet the nature of man's wants, satisfy the wants of his nature, and round out his existence with a period of permanent glory.

Neither can the term "spirit" be used as expressive of all that enters essentially into man's wise and wonderful make-up. A true and correct view of the indispensable elements which in their proper union enter into the constitution of true manhood, must start, with the apostle, in a recognition that there is a body, a soul and a spirit to be developed normally, and preserved blameless unto the second coming of the model and ideal Man.

Constituted of body, mind and spirit, man stands originally at the head of God's terrestrial creation as the culmination and completion thereof, the center and completion of that grand and eternal thought which in time Jehovah painted upon the canvass of the finite. As such he is the brain through which creation thinks, the heart by which creation throbs, the mouth by which creation finds its rational utterance, and the link which always binds the finite world to

"Him who ever lives and loves,
Toward whom the whole creation moves."

True manhood is attained and perfected only by a union with Christ. In order to such perfection, we must come in the unity of the faith "unto a perfect man, unto the measure of the stature of the fulness of Christ." "Ye are complete in Him." Apart from Him there is incompleteness and consequent infelicity. The lost man's hell will consist not more in his inhabitation of the infernal regions than in the fact that he allowed himself, in his false development, to have neglected the influences of the heavenly world, in which the God-man will ever continue to reign as the magnet of all moral attraction, the object of all adoration and the source of all completeness.

In Christ the true idea of humanity has been realized for the race, with a possibility of its realization by each individual member thereof. It can be reached

in no other way. Evolution without involution is the arch-heresy of this age, and the arch-enemy of the everlasting Gospel. Except a man be born from above he cannot become man in the highest sense of the term—he cannot enter that heavenly realm of being where human nature thrives in the vigor of abiding youth and blooms in the loveliness of supreme beauty. Shakespeare was the delineator of a thousand characters; and yet ten thousand Shakespeares could not produce in germ or develop in form a single character in possession and practice of all that is necessary to make such character answerable to manhood's highest type.

In Christ alone do we find symmetry in the sense of completeness and harmony of all the parts. He was no giant, and yet He was Altas enough to bear, not only the world, but also the sin of the world and the government of the world upon His more than Herculean shoulders. He was no genius, and yet He was more than all the geniuses of the world combined. He was no philosopher, and yet there is more radical, conservative, substantial and sublime philosophy in His religion than in all the teachings of the world's most renowned sages for 3,000 years. In Him dwells the fulness of humanity as well as all the fulness of the Godhead bodily; and only in Him can human individuals become so complete as to be able to "quit themselves like men and be strong," with a strength that Adam's fallen race does not possess.

By the Holy Ghost, through faith and the means of grace, Christ communicates *Himself* to His disciples. Indeed, it is not easy to see how our blessed Lord could

have had any other leading thought in his mind when He uttered those marrow-words of the Gospel: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

In the possession of this Messianic power and in such communication of His Messianic self, Jesus is without a precedent and without a parallel in history. Adam communicated his life to his posterity and all his children are human, but none of them have been able to quit themselves strictly like men. For thirty centuries Moses has lived in the devout Jew, but no Jew as such has been able to rise to the dignity of superlative manhood. When we are thus ingrafted into Christ, and Christ communicates Himself to us. it is not only possible for us to quit ourselves like men. but also impossible for us not to bring forth the good works of righteousness and the fruits of consecrated manhood; and without this anointing, this heavenly principle and power which Christ imparts and implants, no life can be pure in its essence, grand in its purpose, and successful in its effort to attain the only end for which life is worth living.

This, my brethren, is the Christian conception of true manhood. Human nature only in the true believer answers to God's original idea of the same. Any other view belongs to another Gospel than that which was once delivered to the saints. Any orthodoxy which ignores this Gospel is radically defective. Any theology which leaves this essential element out of consideration will not stand the test in that fiery day which is soon to try every man's work and every denomination's work, of what sort it is. Any religious

literature which does not express or imply this cardinal truth of our holy faith is a compromise with false humanitarianism. Any hope which is not thus cast as an anchor within the veil cannot stand when the foundations of false fabrics begin to tremble before the mighty rumblings of Immanuel's chariot wheels. Any charity which is not the product and the bond of such perfectness is but an exhibition of self-deception. The only way to quit ourselves like men is to be men; the only way to be men is to be Christian men, and the only way to be Christian men is to "be strong in the Lord and in the power of His might."

Such manhood involves and implies positiveness. Men do not spend their lives knocking back or curving the course of the balls to which others have given a positive impulse and a definite direction.

It also implies and involves wisdom, that wisdom which is not only from above, pure and peaceable, but which also consists in seeking the highest good, and in making right use of the means ordained of heaven to secure it. One of the foolish tendencies of the church in this active age is to use illegitimate means in zealous efforts to attain a legitimate end.

It is a serious question in the minds of some, and a question forcing itself home to the candid consideration of all intelligent faith, whether the church is wise, in the heavenly sense, in resorting to the many multiplied forms of carnal amusement now employed in her efforts to advance God's kingdom in the world. There is too much zeal for God which is not according to knowledge. Manly and stalwart faith in Christ involves faith in the means and in the sufficiency of the

means, which He has ordained in infinite wisdom. "If a man strive for mastery, yet is he not crowned except he strive lawfully." What business has the church to go bathing in the waters of Abana and Pharpar while God's own Jordan flows within the sacred borders of the promised land? What business has the church to dam the stream of charity in its own heavenordained channel by attempts to raise money through carnal feastings and indulgences in carnal pleasures? What business has the church even to tolerate the Kirmes, the dance, progressive euchre and pious nonsense? Oh, heaven! where is the crucifixion of the flesh? Where is the mortification of the old man as the inevitable resultant of the quickening of the new man which is renewed in knowledge after the image of Him who created him? If the great Apostle Paul could come out of the grave which has held his martyr ashes for eighteen stormy centuries, he would send the message across the continents and around the planet: "Oh. foolish Christians! Who hath bewitched you? Watch ye, stand fast in the faith, quit you like men."

Brethren, let us continue to follow in the good old paths. Let us not thus meddle with forbidden fruit. Let us walk in that highway of holiness in which the fully consecrated pilgrims of all ages have journeyed to the better land. By so doing, we shall prove true to our baptismal vows, our confirmation vows and our ordination vows. By so doing we shall reflect credit upon our sainted fathers and honor our fathers' God. By so doing we shall exert a legitimate and truly salutary influence and an influence which shall live

after the silly sentimentalisms and sensationalisms of this age shall lie buried under centuries of merited forgetfulness and accumulated dust.

Such manliness also involves constancy, especially on the part of the ministry; constancy in the work as we have begun it. Those of us who have started in the ministry of Christ in the Reformed Church should consider well before we change our church relations. Such changes are sometimes justified, but they are more frequently the result of a low and carnal motive. Shame on the theological student who allows himself to be educated with his grip-sack in hand waiting for a call to the most lucrative charge in Christendom. Every young minister should have holy ambition enough to lay hold of one of the waste places in his own church and stay at his post until he has made it for himself the best charge in the Synod. Shame on the man-if he be a man-who permits himself to be educated as a beneficiary of the church's scanty means and then seeks a position in a feathered nest, or his price in foreign gold.

My brethren in the ministry and eldership, I address you upon the opening of the sixty-fifth annual session of the Ohio Synod of the Reformed Church in the United States. Nearly two-thirds of a century have passed away since our fathers organized this ecclesiastical body with anxious hopes and fervent prayers. In the name of our God they raised our standard high, and under that ensign we have been marching on to victory. The work of the Lord appears unto His servants, and His glory unto their children. We now number 20,000 members with 115 ministers, after

having supplied ecclesiastical bodies with their best sinews of holy war.

Though we have not yet fully attained, our people are arousing and arising to more manly Christian activity. They are determined to strengthen the stakes at home and to lengthen the lines abroad until the outposts of our beloved Zion shall be permanently planted in the foreign land. What a noble birthright is ours! What splendid opportunities are afforded us! Our fathers would rejoice to have seen our day; and they saw it by faith, even as we now see the future upon the inclined plane of an ever-widening perspective. And now, as they are bending over the borders of a more excellent glory, do not their sainted spirits urge us to act like men and be strong?

We have much to encourage us as a Synod. There is much in the past to prompt us to greater effort, more in the present to stimulate us to greater activity, and most of all in the auspicious future to beckon us on to unprecedented victory and imperishable glory. Let us, therefore, put on the whole armor of God and devote ourselves entirely to the noblest cause that ever enlisted the sympathy of angels or called for the full consecration of earnest men.

The most of our number are young men, either in the morning or approaching prime of life. Some of us have passed the meridian, and others are just now climbing the summit of ministerial manhood. I write to you, I speak to you, young men, because ye are strong. The surviving fathers will soon enter into rest and be numbered with the spirits of just men made perfect. Both their mantels and their burdens

will then fall upon your shoulders. God give you grace, and energy, and wisdom to wear the mantel and bear the burden in the responsibility and heat of the coming day!

We have many branches and much important church work claiming out attention and calling for our activity. Our first duty is to strengthen the things that remain. Among these are the educational institutions and agencies planted by our fathers forty years ago, and for forty years watered by the tears that fell from their eyes—eyes that may even now be watching us from their starlit home on high. Heaven grant that as we, their children, close the drama of life's great day, and pass from the stage of time's great theatre, it may be said of us that we, like them, have stood fast in the faith and acted like men in waiting and working for the speedy coming of the Lord.

Thanks to a kind Providence for the patient and persevering labors of his servants, Heidelberg College is now nearly out of the financial wilderness. This being the case, our Theological Seminary has the first claim upon the sympathy and support of the Synod and the church. It is being well manned, why should it not be equally well moneyed? There is no good reason under heaven for the further postponement of that great duty. The endowment should be doubled before the opening of another Synodical year. This can be accomplished by faith in God, mutual confidence in each other, and that true spirit of liberality which belongs to Christian manliness.

But as these different interests are to be brought before Synod by the Boards and Committees having them respectively in charge, I will not at present press them further upon your attention.

May the Holy Spirit guide us through such deliberations and to such conclusions as shall be promotive of God's glory in the advancement of His kingdom upon the earth.

The Gospel as Water to a Thirsty Soul.

"As cold water to a thirsty soul, so is good news from a far country." Prov. xxv. 25.

"Moreover, brethren, I declare unto you the Gospel which I preached unto you." 1 Cor. xv. 1.

It is profitable to know the composition and requirements of the human body. It is composed of not less than forty per cent. of water. Secretions and excretions so complement each other in the normal exercise of their functions as to take up and throw off much water or fluid every day. In addition thereto, the lachrymal glands send off great quantities in briny tears. Hence human thirst. Hence also the importance of cold water to a thirsty person. No wonder the rich man in torment called for a drop to cool his tongue! No wonder that David longed for a drink from the well of Bethlehem! No wonder that St. John tries to lure us to the skies by telling us of a river of water clear as crystal, proceeding from the throne of God! No wonder that our memories carry us back to Woodworth's "Old Oaken Bucket":

"How sweet from the green, mossy brim to receive it,
As poised on the curb, it inclined to my lips!
Not a full blushing goblet could tempt me to leave it,
Though filled with the nectar that Jupiter sips.
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket which hangs in the well."

Our souls are just as much in need of spiritual refreshment as the body is in need of water. Man is not to live by bread alone, neither by water alone. We long for God and for the cooling beverages of the heavenly world. The finite needs the Infinite. Our immortal souls are intoned with the melodies of eternity and we are waiting for the anthem that shall be shouted far and high when the tabernacle of God shall dwell with men. St. Augustine exclaimed: "Oh, God, Thou hast made me for Thyself!" The king of Israel exclaimed: "As the hart panteth after the water-brook, so panteth my soul after Thee, oh God!" We need good news from a far country.

That far country, dreamed of by Solomon, was spoken of by the writer to the Hebrews in commending the Old Testament saints: They sought a better country—the immediate dwelling place of God—where angels watch and wait and worship, and where the saints of all ages in harmony meet, "the far-away home of the soul, where no storms ever beat o'er the glittering strand, and the years of eternity roll." It is the place our Lord went to prepare for us. A place. Place and space have room in the purpose of God and in the destiny of man.

But the full idea of that far country includes more than space. It implies state or condition of being. The good news comes down from the supernatural realm, a realm whose realities are not entirely manifested through tactile touch or chemical test. Its testimonials are not given through sensuous evidence. Its distance is not measured by furlongs, miles and leagues, but by degrees of affinity in life and love and intelligence and holiness. It is a country by which we are overshadowed, surrounded and uplifted,

By faith in lively exercise
We see the vine-clad hills above,
We'll press their clusters in the skies
And fill the chalices of love.

It is not strictly the news from the far country, but the substance and contents of the revelation of God heralded therein that serves as a cooling beverage to the thirsty soul of man. The Bible is not our religion, but it is the divinely inspired record of God's revelation and communication of His will, His grace and truth to us. What saith the Scripture? "This is the record that He hath given unto us eternal life, and this life is in His Son." So the angels on Bethlehem's plains: "Behold, we bring you glad tidings of great joy which shall be unto all people." How so? "For unto you is born a Saviour which is Christ the Lord." Jesus Christ is, therefore, the source and center and substance and perennial fountain-head of that saving Gospel-stream, flowing from a far country to water God's earthly heritage as founded in time to culminate in eternity.

The Gospel is the best thing ever brought to our planet. Its excellency consists in its adaptation to our condition. It meets the nature of our wants and satisfies the wants of our nature. It is adapted to human society. It destroys anarchy and brings monarchy within proper limitations. It aims to promote our complete salvation from the direful consequences of sin, and to make us completely whole. In

doing this it sweetens and sanctifies all the proper relations of life. It saves the state, elevates the school, and gives sunshine to the domestic institution. It helps wives to recognize their husbands as head of the family, even as Christ is the Head of the church, sons to see their mothers as but little lower than the angels, and husbands to treat their wives as almost divine.

There are other things relatively good: "The sweet influences of the Pleiades" and the rays of heat and light from the sun; but the Gospel brings us the sweeter influences of an immortal hope beyond the stars and the sunshine of that heavenly world that drives the darkness of despair away.

Nobility of birth is not to be despised, but the blood of Christ only can give real nobility of character. Herein is the noblest distinction of true royalty. The Christian is by blood and birth the child of a King, although without a crown upon his head or an earthly jewel in his diadem. He may, without carnal pride, exclaim:

"My boast is not that I derived my birth
From loins enthroned in monarchs of the earth,
But higher far my proud pretensions rise—
A child of royalty enthroned above the skies."

Education is good, except when it makes scholastic fops and dandies and scientific rogues. Along normal lines it develops the man, enlarges the mind, enriches the family, safeguards the state, and beautifies society until it can truthfully say, with Charles Cotton:

"Culture's hand doth scatter verdure o'er the land And smiles and fragrance rule serene Where barren wilds usurped the scene." Yet there is a more transforming power than any such mere intellectual development. The Gospel inculcates the excellency of the knowledge of Christ Jesus the Lord, in whom are hidden all the treasures of celestial wisdom.

Art is good. It enables us to apply our knowledge to the practical purposes of life, but the Gospel is better, because it helps us to reach the true purpose and end of our creation—the glory of God in our everlasting well being and felicity.

Literature is good. It is the means of transmitting to us the mind of other ages and peoples of the earth, but the good news from a far country, as expressed in the literature of the divine book, enables us to read the mind of God, possess the mind of Jesus Christ and trace out the purposes of the divine will concerning our creation, and the position we have been appointed to occupy in the great plan of the ages.

Science and philosophy are good when properly applied. They place us in possession of the power to peer into the bosom of nature, and make ourselves acquainted with nature's elements, forces and laws; but the Gospel is superlatively better. It helps us to look into the bosom of nature's God, see the great heart of Jehovah and hear the pulsations which cause the universe to throb with beneficent emotions.

Astronomy is good. It enables us to understand something of God's great handiwork, compute the number of stars, observe the courses of the planets as they spin, and watch the constellations of other worlds in their grand march in harmony with creation's oratorio; yet the Gospel is better. It shows

us and prepares us for a country far from mortal sight which we by faith may see, the land of rest, the saints' delight, the heaven prepared for you and me.

Wealth is good, when honestly acquired, when accumulated in reasonable quantities, and when used for its only legitimate purpose, the glory of God in the betterment of this world and the attainment of a better world to come; but the Gospel is better. It makes us rich indeed. St. Paul says to the Christian: "All things are yours, and ye are Christ's, and Christ is God's. The Gospel brings us into such relation to God that He becomes our Father, our all-sufficiency here and great reward hereafter, when we shall put our sickles forth to reap the fields of heaven, and with our hands immortal pluck ripe clusters from the vines of God.

The everlasting Gospel is adapted to all our wants. We are wandering prodigals far from our Father's house, in a far country. We have hired ourselves out to feed swine, to eat with them. No, worse, the swine fatten on the corn, and we are starving on the husks. Oh, that we, like the prodigal, might come to our real selves, arise and go back to our Father! This the Gospel will enable us to do if we avail ourselves of the great salvation it offers. It leads back to our proper relation to God, to our Father's house of many mansions, to the festivities of the old home circle, to the ring and the robe of reinstatement in the family of God, and to the family jubilee in our starlit home on high.

The Gospel is good news from a far country. Glad tidings of great joy. It is the only introduction we can have into the favor of our best friend, our God,

our Father. Without such a Friend and His favor, life would not be worth living, and death not worth dying. Time itself would be no better than a passing dream. The past would be painful to reflect upon, the present painful to endure, and the future painful to anticipate. There would be no star of hope above the dark horizon of earth. No beacon light to beckon us to the skies. No light streaming down through the emerald gates to delight our raptured vision. Who would choose to be without such a Friend, and His friendly hand that affection can cordially grasp? Who would choose to live without such a Friend to sweeten life's joys and share life's sorrows? Who would choose to die without such a Friend to fan his fevered brow and point him to that better land where friendship reigns immortal?

My dear friends, are we willing and anxious to receive this budget of good news from a far country? Are we willing to accept it upon the conditions nominated in the bond, and govern ourselves accordingly? What are those conditions? Repentance toward God, faith in our Lord Jesus Christ, and consequent conformity with the divine will. If so, our thirsty souls shall find refreshment and solace on earth and a home beyond the stars. If so, then let our songs abound and every tear be dry. Why should we not accept the greatest boon to mortals given? God the Father opens the portals of heaven to receive us. God the Son pleads the virtue of the blood shed in the tragedy of the cross. God the Holy Ghost makes intercessions for us with groanings that cannot be uttered. The pearly gate stands ajar and through its portals stealing there is a radiance from afar, a Saviour's love revealing. Our sainted friends are beckoning us to join their happy throng, while the angels spread their wings to guide our flight to realms of everlasting bliss.

CHAPTER III.

EXTRACTS FROM SOME OF DR. SWANDER'S WRITINGS.
ARRANGED IN THE ORDER OF THE APOSTLES' CREED.

Ontologic.

The Ontologic scene is laid

Ere time or place or space hath part;

The world, enwombed in the unmade,

Begins in that which hath no start.

Shall finite vision e'er behold

That deep mysterious scroll unrolled?

Yes, nature is a volume filled
With God's great thoughts revealed in time;
And men devout may read enthrilled
With revelations pure, sublime.
Great thoughts are not for drones intended.
God's thoughts are ours when apprehended.

Why did the great Eternal One
This mighty universe create?
How was the work at first begun,
And brought through progress down to date?
What wisdom and omnipotence!
What pure divine benevolence!

Behold! A wondrous chain of love! Each link a thought, distinct, divine,

Embracing all below, above, Expressing one complete design. The organic chain runs up and on, Encircling the eternal throne.

God dwells in immanence within;
He reigns transcendently above;
His finger marks the planets spin;
His power makes constellations move.
He spoke, and stars, like sparks, were hurled—
Each spark a bright and shining world.

Those worlds their priestly censors swing Around the throne of heaven's great King, While all their choirs in concert sing, And smoking altars incense bring To that great God, supreme, divine, Who makes them turn and burn and shine.

Behold! A wondrous chain of love!
Each link a thought, distinct, divine,
Embracing all below, above,
Expressing one complete design.
The ontologic chain runs on
Encircling the Eternal throne.

Creation is the work of God,
Evolved by the great Absolute—
Ere man inhabited a clod—
A finite realm to constitute,
When "morning stars together sang,"
And heaven's high arch with praises rang.

The book of Nature lauds the Force Whence all its ample contents flow—
The Self-existent *One*—the Source Of all above and all below—
All men of faith and sense and wit Say "Ex nihilo nihil fit."

Away with mere eternal force!—
Impersonal and blind—dead fate—
The Book proclaims great God its source,
His ways its pages vindicate.
We'll read its lines, explore its mines,
Then rise to where His glory shines.

Oh for an ear well tuned to hear,
From all above and all below,
Reverberating loud and clear,
Creation's oratorio,
With constellations in grand march
Through heaven's wide and boundless arch!
—Evolution of Religion.

The God-consciousness in Man.

Man is a microcosm; he knows that there is a world without because he has a world within him. Self-consciousness and world-consciousness are glorified together in the innate God-consciousness. The idea of God is potentially or incipiently revealed in all men through the light of the eternal Logos or Word. At

this point Plato was a living demonstration of the truth which he saw through a glass darkly. Man knows that there is a God. The fool knows otherwise. Ps. xvi. 1. Agnosticism is nothing more than a false image set up to frighten fools and scare the children. Modern atheism is the culmination of a chronic false-hood.—From Dr. Swander's "Mercersburg Theology."

"Maker of Heaven and Earth."

Darwinism may very properly be regarded as by far the most carefully spun theory of evolution yet offered to the world for its scientific consideration as a tentative position for the work of the future. It will, nevertheless, probably pass away before the advent of something more in accord with the invisible forces and immutable laws of nature, and more worthy of consideration by rational men and schools of truly scientific thought. Its greatest weakness consists in its failure to take into full and proper reckoning many of the real and more important entities inherent in the constitution of nature. Cob-houses in science, like false hopes in religion, are built upon the sand of false assumptions? That all substances are material.

Materialistic evolution! How different from the cosmology bequeathed to the world by the adopted son of Pharaoh's daughter. The Hebrew scribe wrote and "endured as seeing the invisible," and consequently his cosmogony demonstrates the survival of the fittest

thing in that line. According to Moses, another distinct element had entered into the constitution of God's man. It was breathed into the nostrils of humanity. That was God's act of involution making evolution possible. Hence the Mosaic account of the "descent of man" will continue to "endure" long after the rubbish of materialism has been dropped into the waste-basket as a part of that accumulation of "wood, hay and stubble" the burning of which is to "try every man's work of what sort it is." And, oh, what a scampering of disappointed rats will seek exit from the combustible old building when wrapped in the flames of the last conflagration! Think of the spontaneous generation of the heterogenist as over against the living product of Jehovah's creative fiat. Think of Beale's bioplasts at work in building cells without a vital force to wield the hammer of their architectural operations, in contra-distinction from the work wrought by the plastic hand of a Personal Creator! Think of Bastian's abiogenesis, of the heterogenesis of de Vries, and of the orthogenesis of Nägeli or Eimer, as over against biogenesis, which assumes the existence of a previous order of life in and from an infinite source. Think of a material atom as the womb of all living species of plant and animal being, as compared with the truth taught by Dr. Frederick Augustus Rauch, in his Psychology, p. 22, "That all life is a plastic power placed in matter by the Divine Will."

No wonder that Osborn despaired of all rational hope in his final futile attempts to solve his paleontologic problem without an assumed "Unknown factor." No wonder that some of the German evolutionists called for an Allmacht to help them out of their biologic wilderness. Darwinism must empty itself of its agnostic emptiness and rise up into the invisible realm of being in search after and recognition of that indispensable life-principle which alone can incite matter to perform its passive part in the economy of nature. Not until then will organic evolution be able to stand forth and go forth to be fully glorified in the light of obvious and manifest truth. This it must do to prevent itself from being lot in merited oblivion. Indeed the whole general science of biology must re-adjust the angle of its erratic vision in order to catch a new and needful inspiration from the throbbings of that Infinite heart that pulsates in the bosom of the Absolute One.

Hence Darwin's hypothesis should not be regarded as showing a fully sufficient mastery of the subject he had under consideration and treatment. His theory can never be proven true. If, as he seems to have taught, new species are the productions of a fortuitous working combination of factors, such as "variation," "adaptation," "natural selection" and "survival of the fittest," what would become of the said species should this combination be broken up by some equally fortuitous dropping out of one or more of its elements? Would not such a new-creative-by-chance species revert to the more permanent class of original species from which they had been fortuitously developed or reproduced? In the meantime it might not be irrational to submit whether or not the alleged new species was anything more than a mere temporary modification of an old species originally brought into existence

by the creative fiat of Him who in the beginning made everything "after its kind."—From article on "The Merits and Mistakes of Darwinism," in the Reformed Quarterly Review, April, 1910.

The Manner of God's Providence.

It was an important part of our early education to think of and believe in "the everywhere present power of God, whereby He upholds and governs heaven and earth and all creatures;" but we do not confound this power of God-"this Divine Energy"-with the constitutional forces of nature. God's thoughts are very precious, but they are not our thoughts. God made a tabernacle for the sun, but the light thereof is not to be regarded as the scintillations of "Divine Energy." The Almighty started a fire as the thermal center of our system, yet its heat is not the same as the "Divine Energy." Jehovah uttered His voice and the earth shook, but the sound thereof is not the subject of acoustical science. God thundered in the heavens. yet electricity is a created force-element in the constitution of the universe.—From "The Invisible World."

Both Providence and Evolution, theistically or properly considered, may be regarded as the self-continuation of God's creative power in the world. The finite scope and end of the world culminates in man. Not, however, in the way of an evolution according to some of the early atheistic theories of a materialistic genesis, but by way of a gradual and re-

sponsive actualization of a divine purpose or plan which comes down from God out of heaven in order that it may reach up to God again from the lowest form of the inanimate through the ascending series of one organic whole. Each lower stage foreshadows the coming of the next higher-preparatory without being parental-in a manner not out of accord with the Mosaic account as to the general order of creation. While nothing transcends its own proper bounds, each type prophesies of better things to come, and finds its meaning above itself. The mineral is for the vegetable; the vegetable for the animal; the animal for the rational. Here the procession enters the temple of knowledge and becomes conscious of itself; something very different indeed from that conclusion according to which Hegel's God becomes conscious of himself. Man is thus not only lord of creation, but also nature's great high priest, through whose knowledge thereof the very "heavens declare the glory of God."-"Old Truths in New Form."

The truth of the doctrine of the Trinity is intermediary between two opposite errors and antagonistic elements that entered into the constitution and hindered the earlier and easier solution of the world's greatest historic problem with the competitive and yet complementive forces of monotheism on the one hand and polytheism on the other. The first law of the Hebrews was: "Hear, O Israel, the Lord thy God is one God," and it was no easy thing for the Jews to get away from their unitarian interpretation of the law upon which the theocracy had rested for 2,000 years; neither was it a work to be speedily per-

formed to educate the Gentiles out of that chronic polytheism and pantheism in which they had been schooled since the falling of the tower of Babel.

This juxta-relation between the Jews and the Gentiles imposed an almost insuperable task upon the infant Christian church. It behooved the churchfathers to so set forth the true character of the one Messiah, and the dual nature of His person as to enable both Jewish and Gentile converts to see in Him both the archetype and architect of that rising superstructure in which all could realize that there was indeed "One Lord, one faith, one baptism, one God and Father of all, who is over all and in all." That relation grounds itself in correlation. This truth was fully recognized by our divine Lord. The nearest approaches that He made to the absolute declaration of Himself as the eternally begotten, supernatural and everlasting Son of God were in connection with His recognition and confession of the Father everlasting.— From "The Divinity of Our Lord."

Conceived by the Holy Ghost; Born of the Virgin Mary.

We have heard it intimated by some who profess to be advanced Christian thinkers along the line of progressive inquiry into the great mystery of God manifest in the flesh that it mattered but little whether the Son of God's assumption of humanity was through virgin birth or through the use of some agency more in accord with the ordinary laws of generation. Occupying such a position, there is but one step from the impeachment of the necessity of parthenogenesis to an assault upon its possibility. Thus men become wise above what is written in God's sure word of prophecy. and above what has been held for truth in the most calm deliberations of the past. Modern mortals pretend to know more about the mystery of our Lord's birth than did the inspired evangelist of the Old Testament who predicted (Isaiah vii. 14) that a virgin should conceive and bear a son, and that his name should be called Immanuel; more than St. Matthew, who, under the baptism of Pentecost, recorded (Matt. i. 23) the fulfilment of that wonderful prophecy; more than the angel of annunciation who standeth in the presence of God (Luke i. 9); more than Mary herself, who, in reply to Gabriel's annunciation, most solemnly affirmed that she "knew not a man" (Luke i. 34); more than the many millions of the ransomed, whose voices for fifteen centuries sounded out of the churches and cathedrals of Christendom, and will continue to echo down the corridors of all the ages to come in the central truth of the Ambrosian hymn: "When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a virgin."-From "The Divinity of Our Lord."

God in the Historic Christ.

The fulness of time had come for God to reveal "the mystery which had been hid from ages and from generations," Col. ii. 26, and to gather together in one

all things in Christ," Eph. i. 10. The fulness of the time had come to close the old book of the past and to open a new volume of the future. Why should the heathen rage and the people of Israel imagine a vain thing because the God of heaven was about to make bare His arm and place the King immortal upon the holy hill of Zion? The fulness of the time was here for Him "in whom are hid all the treasures of wisdom and knowledge" to "take the wise in their own craftiness." The fulness of the time had come for heaven to pour a golden reality into the empty dreams of Socrates and Aristotle. The fulness of the time had come for the Personal Author of all good to enter into the restless bosom of humanity and pour the riches of His grace and truth into all the yearning hearts and earnest intellects of a fallen race, that all the aliens from the commonwealth of Israel and the strangers from the covenants of promise might be led to burn the gods of their idolatry and worship with admiration and joy before the eternal throne of the Absolute. All hail to the Root of David who came from the bosom of the Father into the bosom of humanity that He might be the Personal Principal in the normal evolution of its life, blaze the way through the wilderness of our fallen race, and, as the Captain of their salvation, lead many sons to glory!

Any correct reading of history must lead the devout and diligent student thereof to see that its lines all convergingly meet in the advent of the historic Christ. Upon the other hand, the first 4,000 years of the world's history must seem to the undevout infidel like a confused jumble of contradictions. It is only

intelligent faith that can see the one grand purpose of the divine mind carried forward until it more clearly unfolds the end which it involved from the beginning. True discernment can note the steady progress of this purpose coming down the aisle of pre-Christian ages. It may be read on pages sacred and profane; in ceremonial adumbrations and predictive prophecies; in armies marching and countermarching; in rising empires and crumbling dynasties; in falling thrones and fading crowns; in the bondage of Egypt and the triumphal march through the Red Sea; in the meanderings of the wilderness and the contaminations of surrounding idolatry; through Babylonian captivity and Syrian oppression until it reaches the cessation of prophecy in the dark ages of Judaism.

The historic Christ is, therefore, not merely that remarkable character of whom mention is made on the pages of ancient history, and who so miraculously fulfilled the predictive prophecies of the Old Testament, but the Christ who makes history by the evolution of His own unique life in the onflow of the history of the world. After His state of humiliation and passion, when He had reassumed all power in heaven and earth, He laid down, not only as a promise, but, also as a principle of evolution, that He would in such indwelling and unfolding sense be with His church

alway even unto the end of the world.

In its decline from the animating, invigorating and ruling Christology of the early ages, the doctrine of the Catholic Church, including the dogma of our Lord's divinity, became the ossified orthodoxy of the middle ages, and began to center in and swell the head in the

proportion that it vanished from the heart. truth formulated and transmitted in the ancient creeds still remained the truth as revealed in the Word of God and recorded in the Bible, but it was measurably losing its character as a power in the concrete. Instead of permeating and dominating the church as a living force, it rather lingered to vapor within the walls of ecclesiastical decadency. The orthodoxy of the Niceano-Constantinopolitan Creed respecting the Holy Trinity, the supernatural divinity of the Son and the personality of the Holy Ghost not only remained sane and sound, but became also almost solid-by congealment. It was like a fountain or reservoir of pure water upon some towering summit of the Alps or Appenines, kept pure and clear in the preserving frigidity of everlasting ice.-From "The Divinity of Our Lord."

Immanuel Our Battle-cry.

Young gentlemen: God forbid that you should ever be seduced by the forbidden fruit of German rationalism or American sentimentalism. To prevent all possibility of such seduction, you will cling to and contend for the faith revealed in the Word of God, formulated in the Apostles' Creed, defended by the Church Fathers with such immortal heroism, and which must continue to be our inheritance as long as we are worthy of a place among the children of the Highest. Any form of religion that does not cling with heaven-born tenacity to the Deity of Jesus

Christ must ultimately and utterly perish from the earth out of which it sprung, even though its votaries should be saved as by fire. Other foundation can no man lay than that is laid. Immanuel is the battlecry of our conflict with the powers of darkness, the bulwark of our faith and the sheet-anchor of our hope. May this cardinal truth, indelibly inscribed upon our banner, move on in the sweep of its power toward the throne of its glory, until the moral universe shall acknowledge and confess the proper divinity of Him whose feet tread the wine-presss alone, whose finger makes the planets spin, whose hand the constellations move, and by the power of whose almighty arm ten thousand shining worlds were hammered like sparks from the anvil of His omnipotence.—From Dr. Swander's concluding lecture on "The Divinity of Our Lord."

Christ's Death as Related to His Birth.

The birth and death of Christ are complementary factors in the true conception of the atonement, and neither one should be unduly emphasized. The world could never be saved by tragedy alone. Upon the other hand, he who lays undue stress upon the mystery of the manger will sooner or later have reason to say:

"Well may I hide my blushing face While His dear cross appears."

Any proper and profitable inquiry as to the essential nature of Christianity, as well as to the logical

relation between its constituent parts, must start, not at some given or supposed point at the circumference, and lead in along its concentrating radii, but at the center, and lead out toward the periphery, and always back again to the center, when one is in doubt as to the correctness of its bearings. Now, what is the center of all the facts and factoral forces in the Christian system? And right here we assume and assert that Christianity is a system in a sense not predicable of any other religion. It is a uniquely vital system because it is unfolded, and ever unfolding from a vital and vitalizing center. That center was recognized as such by the angelic hosts when they sought to penetrate the veil of the great mystery of godliness and chant their pean of praise to the glory of God in the highest. It was the magnetism of that point that attracted the wise men from the East until they rejoiced with exceeding great joy; and it will ever be the central point of interest to all true shepherds keeping watch over their flocks by day or by night.

As you are aware, there is a school of theology, which, for fear of making the cross of Christ of none effect, seeks to have everything evolve from and revolve around the place of the skull-of questionable contents. We, too, would glory in the cross. And we go to Bethlehem by way of Calvary, because the death of Christ placed the seal on all that went before in His birth and life; just as we go to the mount of ascension by way of the dark valley and shadow of the Redeemer's passion on the cross, because He thus and there overcame the sharpness of death in order to open the kingdom of heaven to all believers.—"Old

Truths in New Form."

Skepticism Concerning Christ's Virgin Birth.

Long before beginning this course of lectures the writer had observed a softening of religious sentiment respecting the proper divinity of Jesus Christ. Running parallel with such Unitarian trend of thought there has been a manifest weakness of the old and historical belief in the Virgin birth. Men are, either openly or covertly, declaring against the truth of the dogma of our Lord's birth of a virgin, who would not for a moment have themselves classed with those who deny the truth of the article of the Apostles' Creed, that Jesus Christ is God's only begotten Son in a strictly Trinitarian sense. Coming later upon the public stage are two other classes, viz: First, those who do not believe that faith in the Lord's Virgin birth is essential either to sound orthodoxy or salvation. Second, those who contend that a denial of our Lord's nativity as expressed in the creed of Christendom is not a sufficient reason for either a heresy trial or an exclusion from Christian fellowship. In view of such confrontment with historic facts, the author wishes to put himself on record touching the following points, viz: He holds that even though belief in the virgin birth of Jesus should not be essential to faith in Him as the Son of God, no man with faith in the Holy Catholic Church can consistently set up an individual and latter-day judgment against what the same Holy Catholic Church has for sixteen hundred years held for settled truth; neither should such a reason be looked upon as otherwise than superlatively presumptuous. Furthermore, the calling of a minister or member

of the church to an account for a departure in such sense from the faith is not necessarily an encroachment upon any legitimate liberty guaranteed in the truly evangelical bill of rights. The man who is not willing to "comprehend with all saints" is not likely to comprehend according to the whole truth. As to toleration and charity, we regard them as Christian graces which should be exercised until the former becomes an element of demoralization in the church, or the latter a shallow mockery before the world.—A foot-note in "The Divinity of Our Lord."

From Calvary Through the "Everlasting Doors."

What a world of wonder confronts us in the "three days" of transition from the cross to the Resurrection in its outward fulness and form! What a sublime mystery! The Redeemer was actually and really dead; yet while dead the "law of the Spirit of life in Christ Jesus" was battling to make us "free from the law of sin and death." What a conflict with principalities and powers! What a victory without a parallel! A dead Jesus had more commanding power and influence over the surrounding elements of His abode than had a living Jonah when he "cried out of the belly of hell." Jonah implored the Powers above, but a greater than Jonah imprisoned the powers beneath. Jonah prayed for his own deliverance; Jesus "preached to the spirits in prison." His preaching was not an oral proclamation of a power beyond Himself, but an

obvious demonstration of a power within Himself. The sermon in hades, on that last significant Sabbath of Judaism, was nothing more nor less than the consequent effect of His personal presence in the dark domain of death. Its silent eloquence told powerfully in breaking the manacles of captivity for the pious dead. Neither were its immediate influences and effects confined to the abode of imprisoned spirits. "The graves were opened, and many of the bodies of the saints which slept arose and came out of the graves after His resurrection." Matt. xxvii. 52. This was the immediate effect and natural result of the descent into hades. What an authentication of His own prophecy that all "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Isaiah xxv. 10.

According to the above, the descent into hades was more than a post-mortem passivity: more than a waiting for the schedule hour of prophecy, as one might be obliged to tarry for a homeward train to bring him back into a world of actual existence and a sphere of active reality; more than the mere abiding in the embrace of death until the reflux tide of His eventful history carried Him up the same stream that He had descended in the swelling current of His passion. The philosophy of intelligent faith has no fellowship with the postulates of such negative emptiness. Christ did not enter "the valley of the shadow of death" because there was no other way to cross its mystic realms; and when He entered, it was not for the mere purpose of fleeing hurriedly from the sorrows of the cross to the victory of His resurrection, as one might be supposed to pass

over a barren, unproductive waste of space, from a stormy latitude of affliction to a salubrious clime of health, happiness, and honor. Christ went into hell in a positive way and came out with the accomplishment of the positive purpose for which He entered. He passed, in a voluntary way, under the powers of death, exhausting its strength and extracting its sting, until it had no more dominion over Him, when He, with more than Samsonian strength, plucked up and carried away the gates from the city of the dead!—
From an article in "The Mercersburg Review."

Christ's Ascension a Fruit of His Resurrection.

The resurrection of Christ was no reinstatement into His former realm of existence. It was a transition to something beyond—an entrance into a higher realm of being, according to what was originally made possible in the constitution of human nature, and which. notwithstanding the actualization of sin, was continued possible, yet not without just such an antidote as that which was brought to its rescue and deliverance in the person and work of the Second Adam, who was also "the Lord from Heaven" and "quickening spirit." Under this view of Christ's mission "into the lower parts of the earth," His resurrection appears as the fruit rather than the achievement of His victory. When Jesus cried with a loud voice it indicated "the greatness of His strength." In that strength He entered the realm, extracted the sting, and exhausted the

power of death. Having thus "abolished death," he reached that turning point in His eventful history when "death had no more dominion over Him." Having captured captivity, He led it captive. Having spoiled principalities and powers, He made a show of them openly (Col. ii. 15). Having been confined as a willing captive in the city of the dead, He arose in the midnight hour of human history, and, with more than Samsonian might, plucked up the pillars and carried away the gates of the hadean metropolis. No wonder that "our God has gone up with a shout!"—From "Substantial Philosophy."

The Messiah's Final Advent.

Unchristological doctrines concerning the last things are too generally constructed upon the assumption that God has decreed a time in which He will come to His creation to judge the world, without any reference to the questions now passing through the process of solution in its history; or that He will come in consequence of His impatience with the growing perversity of mankind; or that He will come and put an end to this present order of things, when the number of the elect has been gathered home and safely thronged on Zion's heavenly hill; or when the economy of nature has grown so old with age as to be ripe for a constitutional collapse under the weight of its own decrepitude; or when in accordance with some supralapsarian fiat the physical part of the universe shall be swept

out of existence by a general cataclysm, as though "the heavens being on fire," are to pass through a chemical process of physical dissolution and return either to their primary elements or into absolute annihilation.

"After death the judgment." The general judgment is not an article of faith, except as it stands related to and is mentioned in the seventh article of the creed, as a cardinal truth consequential upon the Lord's second coming. As Jesus is the resurrection. so does He also involve in His theanthropic person the judicial necessity of judging "the world in righteousness and His people with His truth." To Him is committed all judgment, not by an authority from without, but because "for this cause came He into the world that He might bear witness to the truth." He bears witness to the truth as something which can in no sense be disparted from His person. Hence the tremendous nature of the conflict between truth and error. Hence, too, the nature of His mission in the world is to bring not primarily peace but a sword. this character He was foreseen by the inspired Psalmist. Ps. xlv. 3, 4. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness." Under this view judgment is now seen to be going on as the conflict rages and deepens between Christ and antichrist. "Now is the judgment of this world," now is the prince of this world in the process of excommunication. John xi. 31.

But what is now going on, or rather coming forward in the form of history, will reach a final epoch when

Christ crowns His personal Messianic movements with the more signal manifestation of Himself in all the power and glory of His Second Advent. Connected with His second coming, and yet distinct therefrom, will be the judicial epoch of the world's history. "Then shall He sit upon the throne of His glory." His throne will not "be erected in clouds," as already quoted from Dr. Dick. He will rather bring His throne with Him. He is now enthroned in Messianic power. That power will continue to be His throne. The Lamb is in the midst of the throne. Rev. iv. 6.—From "Mercersburg Theology."

The Personality of the Holy Ghost.

Athanasius lived to see the complete triumph of his homoousian principle; not only as applied to the fact of the consubstantiality of the first two persons in the Holy Trinity, but to the third person as well. This was the final blow to Arianism in the arena of the theological controversy of that age. Arius had viewed the Holy Ghost as the first being created by the Son. Semi-Arians in making their gradual though reluctant transition toward the orthodox standard of faith were for a long time undecided and noncommittal. Didvmus the blind and others joined Athanasius at the Synod of Alexandria, 362, in leading the bishops in general to acknowledge the homoousia of the Holy Spirit, but not until after a further careful, and critical examination of those portions and passages of the Scriptures which were supposed to have a bearing

upon the subject in controversy. The second Ecumenical Council, nineteen years later, at Constantinople, 381, sanctioned the action of the Alexandrine Synod, and enlarged the Nicene Creed by the addition of the formula which affirms the distinct personality of the Holy Spirit as well as His equality and consubstantiality with the Father and the Son. Indeed, the Nicene Creed, after being revised and clothed in terms of less ambiguity, as well as sufficiently broadened to serve as a confession of the entire consubstantial Trinity, was solemnly confirmed by that august assembly of Christian Fathers. At that point the Church could for the first time consistently compose and sing the doxology:

"To the Eternal three,
In will and essence one,
To Father, Son and Spirit be
Co-equal honors done."

-From "The Divinity of Our Lord."

The Holy Catholic Church.

Because of the supernatural elements in her constitution the Holy Catholic Church is an object of faith. The presence of this continued mystery in the body of Christ challenges and elicits faith until it becomes the very substance of things hoped for, and until the church through the use of her signing and sealing sacraments confirms the evidences of those supernatural things not savingly seen except as the believer becomes a

very member incorporate in Christ's mystical body. Under such view the church becomes the real bearer of the supernatural power of God unto salvation to everyone that believeth. What is the mission and mediation of the Holy Ghost but to take the supernatural things, fontally in Christ, and show them unto everyone that has a potential aptitude, and an ear to hear what the Spirit saith to the church and through the churches? This is but a continuation of the selfcommunication of the Creator to the creature for the very purpose of awakening such aptitude of the natural for the supernatural. Thus the power of the Highest, which once overshadowed the virgin mother. continues to overshadow virgin-nature, that there may be multiplied fruits unto holiness and in the end everlasting life. And what is the proper preaching of the Gospel but a form of the revelation of the supernatural power of God for the working of faith in the heart? Not by might nor by display of natural power, nor primarily by the feeble oratory of pulpits, but "by my spirit said the Lord." Hence faith cometh by the hearing of a message from the inner court of the sanctuary, proclaiming the presence and imparting the power of the heavenly world. Therefore, by such faith men are justified because they are regenerated and edified by the voice that speaks out of the New Testament "tabernacle which the Lord pitched and not man."-From "The Mercersburg Theology."

The Historic Church.

The church, in its proper character and under a proper view, is considered rather as an essential institution, and continuation of the one great mystery which, having made its advent into the world amidst the shouts of the angels, moves forward to pass out and up again only when all the ransomed of the Lord shall have entered the heavenly world with songs of everlasting joy upon their heads. Each part of this one great objective and historic economy grows out of its antecedent form, and is followed in organic succession by all its consequent and subsequent parts until the whole is completely unfolded as a progressive order of grace and truth. All these, from "the communion of saints" to "the life everlasting," hold in the "one body fitly framed together and compacted by that which every joint supplieth."-From "The Mercersburg Theology."

The Communion of Saints the Only Healing Balm for Socialism.

The physicians who are now treating the mere symptoms of the malady in the social system, instead of applying the requisite remedy to the root of the disease, must yet come to recognize the Holy Catholic Church as the bearer of the Gospel-balm, before their poor paralytic patients can take up their beds and walk in all the vigor and joy of a radical cure and permanent convalescence. The entire social organism

must find its help and health in organized Christianity. The heavenly world must pour a supernatural power of regenerative life-blood into the whole fallen race. "It is the order of things in heaven reaching down into the condition of things on earth that serves to impart to these any significance they can ever have in the way of resemblance to heavenly things." (Nevin.) In this way only can the "communion of saints" in the church develop itself into the broader social community of citizens in the state, and thus enlarge the answer to the 55th question of the old ecumenical confession "that each one must feel himself bound to use his gifts, readily and cheerfully, for the advantage and welfare of all other members." When the light of that happy day shall dawn upon the world "the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands," because, "instead of the thorn shall come up the firtree, and instead of the briar shall come up the myrtletree; and it shall be to the Lord for a name, and for an everlasting sign that shall not be cut off."-From "The Mercersburg Theology."

"The Communion of Saints," as Related to the Communion of the Lord's Supper.

The theanthropic life of "Him in whom all things consist" governs the nature of the sacraments and determines the constituent elements of their being as well as the conditions on which they may be properly

and beneficially used. They are what they are because Christ is what He is, as well as by virtue of their having been formally instituted and their use authorized by Him. It is because Christ is not an instrument of salvation or a mere outward sign, but the personal and perennial fountain of life for men that the sacraments "have to do, not with outward signs merely, but with the heavenly realities which these signs represent." Under this view it is both in reason and faith that they are held as seals as well as signs of invisible grace. Ordained according to the most logical accuracy of infinite wisdom and responsive to the concrete necessities of the case, the law of the Spirit of life in Christ Jesus keeps them free from the law of mere empty signs and meaningless ceremonies. So, too, does the sovereignty of that organic law render it absolutely impossible that they should ever come to possess in themselves an exclusively objective character or power in the sense that they should be expected to work what they effect (see Van Oosterzee's Dogmatics, p. 744) by the administration itself (Ex opere operato), entirely independent of Christ, on the one hand, as the fountain of all their virtue and the sole authority for their proper use, and upon the other hand, equally independent of the manner in or disposition with which they are received. Why then do the heathen rage, and why are the people so frequently taught to imagine a vain thing? Wherefore do they spend their money for that which is not bread? and their labor for that which satisfieth not? We have seen ministers "labor" for forty-five minutes to prove the emptiness of the Lord's Supper as though there were no powers of the

invisible world present in the sacred ordinance properly administered and used. Having thus proven their position to their own satisfaction and to the satisfaction of others who have no "evidence of things not seen," they descend from the "stand" to "distribute" the twelve baskets of fragments to a famishing flock. How sad to witness such an "exercise!" In the name of heaven, we protest against such rationalism. It is no better than lifeless ritualism mixed with the mummeries of pretentious priest-craft. It is not lawful in either way to thus cast the children's bread unto dogs while the family is starved into spiritual dwarfs upon sacramentarian husks or upon the meager diet of mere human sentimentality. If Christ be not the substantial Bread of Life, then let the church stop fooling the children by administering empty ceremonies. Why all this ado about transubstantiation and consubstantiation, if, indeed, there be no veritable substance in, with or above the communion of saints? If while we were enemies we were reconciled to God through the death of His Son, why do we think it strange that, being reconciled, we should be saved by His life? And if the life of Christ is unsubstantial. then there is no substance, either material or immaterial, in the universe, and Compte was right in holding that there is no universe except that of abstractions, no religion except that of harmony between dreams, and no science other than that of the phenomena of absolute nothingness.—From "The Invisible World."

"The Communion of Saints" as Related to the "Forgiveness of Sins."

Deliverance from the power of the devil or the power of darkness and remission of sins is the negative or consequential effect of the "new and spiritual life by the Holy Ghost." It will be observed that the succession from positive to negative is after the manner according to which the power of the heavenly world reveals itself in the creed of Christendom. The life of Christ as the ground-principle of the "communion of saints" does not merely follow, but rather actually precedes and brings to pass after its first manifestation and implantation, as a most logical consequence, the removal and, therefore, the remission of sin.—From "The Invisible World."

The Life of Christ the Ground-principle in "The Communion of Saints," as Related to the Christian's Inner Consciousness, or Religious Experience.

The atoning Christ, the atonement of Christ, and the individual who believingly receives the person and work of Christ, are distinct and yet inseparable. It is in such mystical union that redemption, wrought out in the person of the Second Adam, becomes the personal salvation of each true believer. The kingdom of God is thus received, not as a mere doctrine or a formulation of abstract truths, but as the organic fulness of Him in whom alone there is a newness of life.

The atonement becomes thus so organically and completely interwoven with the very fibers of the believer's essential being as to justify God in looking propitiously upon the face of His Anointed in each and every ransomed soul of man. Christians are not all and always clearly conscious of the indwelling presence of "the Lord from Heaven, the quickening spirit," because life is deeper and more real than consciousness, and experience is but one form of life's manifestation. This presence of the atoning Christ in the Christian is the principle of life by which he is already quickened and made free from the law and force of sin and death, and placed in such a process of sanctification as will terminate in his full consummation of redemption and bliss in the glorious resurrection at the last day, and His full at-one-ment with God among the saints in heaven.-From "The Invisible World."

"The Forgiveness of Sins" as Related to "The Resurrection of the Body."

In the creed of Christendom the "Communion of Saints" stands organically and causally related to "the resurrection of the body." The relation is mediately through the "forgiveness of sins" by the application of the life of Christ as death's antidote. Thus is death searched out and removed from the individual and personality of the believer in its germ-form, which is sin. Such removal of sin is not a mere forensic act performed on the part of a pardoning Judge, but an

actual elimination of sin by regeneration and sanctification of the believer. This prepares the way for and includes "the forgiveness of sins." Absolution follows spiritual ablution, and this process from cause to effect was doubtless in the mind of our Lord when he taught (John vi. 54), in a sense sufficiently broad to include the sacrament of the Holy Supper and its relation to the "Communion of Saints:" "Whose eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day."—From one of Dr. Swander's sermons.

An Inquiry Into the Nature of the Resurrection.

As the second coming of the Personal One is the central fact around which will cluster all the events of the coming resurrection age, so the central inquiry into the dogma of the resurrection of the saints must be concerning His relation to their forthcoming, not primarily and directly His relation to the body or soul of the saint, but to the person of the sainted dead. The resurrection seed must be in the person in order to the restoration of the dead to their normal and glorified completion. St. Paul's philosophy was primarily interested in the resurrection of persons, rather than in the resurrection of muscles, bones and sinews.

It is at least questionable whether the promised resurrection, which animates our hopes of future blessedness, is predicable of the body, or more primarily of the person. The body is but seldom mentioned

in those passages of the Scriptures that treat of or refer to the resurrection. In most cases it is the resurrection of or from the dead, or of the person who has passed into the intermediate state. It is true that the creed expresses faith "in the resurrection of the body" rather than in the resurrection of the dead, neither is Christendom at variance with the confession of faith as expressed in Article XI of the creed. It must be remembered, however, that the old Gnostic tendency to spiritualize everything pertaining to Christ's person and His work in the Christian, was still in the church in those periods of her history when the creed was passing through the gradual process of formulation, and that in order to hold fast to the great truth of the resurrection of the dead, with all that it involves and implies, including what the Gnostic heresy denied, viz., the resurrection of the body, the church wisely emphasized that side of the truth; and so it continues by toleration even unto this day. The time will probably come, however, when Christendom, assailed as it now is by the opposite tendency toward materialism, will be obliged to place the emphasis back to where the Scriptures and true science will justify its location.

Barring the bare possibility of a radical change of nature of all men in hades, which at this stage of the development of God's kingdom does not seem to be a rational conception, all self-determined human characters will make their entrance into the next world essentially the same in ethical qualities as in their exit from their present order and plane of existence. It may, therefore, be assumed that the "spiritual

man" and the "natural man" will not undergo any change in the general resurrection, essentially or exactly the same in kind. It is not to be supposed that when St. Paul spoke of the "natural body" being raised a "spiritual body," 1 Cor. xv., he meant to teach that the natural body of a man is the same as the natural man's body. As he was writing primarily to Christians and of Christians "sanctified in Christ Jesus and called to be saints" (Chap. I., verse 2), he evidently meant that in the case of such "sanctified" persons, God "giveth to every seed his own body," because Christ is already so informed in such Christians as to give to each body its own resurrection seed. This comforting assurance certainly does not apply to everybody in a mixed audience of believers and unbelievers, but to the "beloved brethren" whom he addressed in the last verse of that wonderful christological sermon.—From "The Invisible World."

The "Communion of Saints" on Earth as Related to the "Life Everlasting."

The "Life Everlasting" is not another life, but the present life redeemed, regenerated, restored, perfected and perpetuated.

Many subordinate questions are involved in the comprehensive problem of the Life Everlasting. Will saints have material bodies in heaven? If not, why not? Dr. Henry Harbaugh truly said: "Christianity glorifies matter." It may be more attenuated, and

must be more refined than in the earthly house of this tabernacle. There are bodies celestial and bodies terrestrial. Celestial bodies incorporate material in its highest attainable form, even as the blooming flower incorporates material more refined than that which enters into the crude leaf at the base of the same plant. This order of things displays the wise and beautiful designs of Providence. He does not allow the flower to spring up into that beauty of which its own delicacy is a constitutional part until after the rising plant has lifted the bud above the earth and the devouring insects that harbor around the base. God has shown this same benevolent wisdom upon a higher plane in ordaining the order of succession through which His rational creatures may pass as they climb the progressive stairway of human existence. Anything like a reverse order would fill our most confiding faith with tormenting doubts and fears. A refined and celestial body on earth, amidst the snows and storms of "the former things" would be as much out of place as a blooming rose on Greenland's frosty face, or tropic fruits beneath the icy pole. So, too, if it were possible for a body of literal "flesh and blood" to inherit the celestial kingdom of God, its presence there would shock the eternal fitness of things and send a note of discord through all the choral symphonies of heaven.

Neither is there any reason whatever to suppose that our bodies will be so radically changed in the essential constitution of their nature that in the future state they will appear to themselves as having been torn to pieces and fashioned after another pattern. The tendency of all known finite life is to externalize itself in material. There is no evidence that God ever blew the breath of life into a vacuum. Indeed, material has no higher mission in the economy of nature than to furnish the opportunity for life to manifest itself. Here, the body without life is a corpse, and life, however substantial an entity, without the body. is without its complement; and there is no authority either in science or revelation to justify the supposition that in the future normal state of man's being God will put asunder what He in the present state had joined together. The fact that the immaterial side of man's being may exist independently of the material side, or corporeal body, is no evidence that such is either his normal state, or that he will continue thus forever unclothed. The separation of the material from the immaterial substances which here constitute the man in the entirety of his being is an abnormal state of human existence; it is the state of the dead, and a continuation of this state through eternity would be poor evidence that death had been entirely swallowed up in victory. Indeed, the mere intimation of such a possibility is not very complimentary to Him who has proclaimed Himself the God of battles, and the complete vanguisher of death in those who have received the benefits of the remedy found fontally in the Victor's person.

Whatever the elements entering into the constitution of our celestial bodies, they will doubtless answer to the idea that the great Creator had in His wise and beneficent mind in ordaining the eternal fitness of things; and, therefore, they cannot be otherwise than 158

adapted to the place that Christ has gone to prepare for His disciples. This implies that heaven is a holy place prepared (John xiv.), as well as a holy state commenced and continued in this life. Why not? Man was brought into existence as a denizen of time and space, and his finite limitations will require him to continue under that two-fold category until his being is radically changed to something else; yet the supposition of such a change would involve an unthinkable absurdity. It would be nonsense to suppose that the essential laws and conditions of man's being will not extend to eternity, and that the lines of time's longitude will not continue into the map, the ever enduring map of heaven. Time may lose its metric character, and be no longer divisible into sections made and measured by rolling suns, and space may continue to defy all finite attempts to comprehend its boundaries and boundlessness; yet if there is time for "a half hour of silence in heaven" there will be time enough for an endless day of hallelujahs loud and long, and space enough for the New Jerusalem more real than anything imagined in all its measured furlongs.

In considering the description given in the book of Revelation of the heavenly Jerusalem, we have to do with more than mere imagery. Who will dare to say that the reality of heaven does not infinitely surpass the boldest flights of descriptive grandeur portrayed by the Seer of Patmos? The true conception of heaven lies between eschatological realism and the fanciful flights and flatteries of our subjective imagination. Its imagery, as such, is not employed to

mock the longings of our yearning hearts, but to continue the revelation of truth which we are now only partially able to receive. Heavenly realities may east their shadows before as an earnest of our inheritance, but they cannot be expressed by earthly language. Here, we are as liable to wander in the realm of empty dreams as we are to entertain conceptions too materialistic to enshrine the truth. Suffice it to say that heaven will be more real than can be represented by its own imagery, and will include the highest facts and forms of all endearing and enduring realities.

Why should there not be pearly gates through which to enter, and golden streets upon which to walk, when the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads? Why should there not be palms of victory borne, and crowns of glory worn by the exultant army of the skies as they parade before the enthroned Captain of their salvation, and cause heaven's high arches to echo with hallelujahs to His everlasting praise?

In heaven at last. We have reached the goal tothe stadium of our earthly pilgrimage.

> "The earth recedes, it disappears; Heaven opens on our eyes; our ears With sounds seraphic ring."

Here we reap the ripened fruit of human history. Here human personality realizes its true ideal. Here "the saints of all ages in harmony meet." The kingdom of God consummates itself in heavenly perfection. This is our Father's house, and His children's

eternal home. Here we are in exact accord with our environment. We now enter upon a period of existence not limited by the categories and contractions of time and space. Here the convergent lines of all history focus themselves with christocentric glory in the Lamb on Mount Zion, surrounded by the sacramental hosts of the redeemed.—From "The Mercersburg Theology."

The Organism of Christianity as Related to the Various Organizations of Religious Humanity.

Through all her past history the church has been subject to atlantic waves. These have rolled over her otherwise placid bosom with more or less disturbance to her serenity. They are periodic in their visitations and varied in their forms, according to the various combinations of different elements of wind and water and tidal forces. A large portion of Protestantism is now being subjected to the influence of an unusual flow of tidal waves. Associations, societies and leagues in the Christian community, are characteristically prominent and loud in heralding the flattering dawn of the twentieth century. They are also so popular as to find but few unwilling to do them reverence. Neither can it be said that all of their adherents "bow the suppliant knee that thrift may follow fawning." They seem to come attested by divine favor and attuned to the harps of human applause. Indeed, it would not be very easy to show that such applause is not essentially the same as hosannas to the coming, conquering Son of David. At least no one has yet undertaken to offer a sweeping condemnatory criticism of their claims. Such a course would imply and require the ability to analyze the character and contents of the whole group. This would be difficult, because it would involve the necessity of clear discrimination between the roots of tares and the roots of wheat.

Such analysis, if conducted with discernment, carried forward with discrimination and concluded with thoroughness, would doubtless show many ingredients of elementary worth. Among these elements would be found a new emphasis upon the importance of Christian activity on the part of the laity of the church, a just reflection upon much official perfunctoriness on the part of a large class of ministers, and a fuller recognition of the general priesthood of believers. Furthermore, it may be conceded, apologetically, that a New England Yankee had just as much right to spring a new reformation upon the church as had the German monk or the French metaphysician in theology or the English apostle of Methodism.

Notwithstanding the foregoing concessions to the claims of merit for some of the modern religious organizations now operative in Protestantism, and herein under consideration, it may also be conceded that the said organizations and movements incorporate a considerable element of questionable legitimacy and value. It is claimed that they show a quickened faith in God, an increase of zeal for the promotion of His cause, and an acceleration of progress in the coming, advancement and spread of His kingdom in the world. Very

well. Perhaps the claim is founded in fact and its truth supported by testimony. It should not be forgotten, however, that many movements in the church's past history show a decadent rather than a quickened faith, a zeal for God but not according to knowledge, a retrogression rather than a genuine progress along the line of true advancement. "He that believeth shall not make haste." It is not easy to estimate the character and value of any unusual movement in history until its last chapter has been written for the completion of the volume. The value of things cannot be known outside of the question of their relation to other things, and each thing only in relation to the whole of which it is a component part. Besides, such movements have greater value for some denominations than for others, according to the degree that they possess elements and practice methods in common. The church that makes little or no account of the sacramental element in its apprehension of the nature and mission of the Gospel will be more in sympathy and accord with such religious movements, and more likely to reap the questionable harvests that result from an unsacramental cultus. Upon the other hand, churchly denominations always find themselves at a stepmotherly disadvantage in their relation to movements which are not bone of their bone. Such being the case, whilst it may not be wise to oppose all movements whose fruits are not yet made manifest, it might be well to move with greater caution in the adoption and employment of religious methods not fully known by their fruits, which have not yet ripened.

Every new movement arising in or brought into the

church of the living God should be cautiously and considerately treated. It should be thoroughly analyzed, fairly weighed, and carefully measured before it is either crowned with approval or summoned to judgment. Especially is such treatment very meet and right and our bounden duty, since our judgment-seat itself may not be absolutely founded upon the rock of infallibility; and consequently the decisions handed down may not be always and entirely free from prejudice and error. Furthermore, the analysis and measurement of religious movements should start with the assumption that all plants whose fruits are not manifestly evil should be permitted to grow with the wheat until the general harvest. Such tolerance, however, always involves grave responsibilities. That which sometimes seems to be made clearly manifest remains in doubt and dispute. There is something worse than tares sown by the enemy. The wheat field frequently produces cheat or darnel. This was formerly supposed to grow independently of wheat. More recent examination and careful observation have strengthened the belief, if not established the fact, that darnel is degenerated or perverted wheat, therefore cheat.

But whatever may be the final verdict of scientific farmers as to the genesis of cheat, it cannot be disputed that the most genuine, valuable and holy things in the church are in danger of degeneracy and perversion. Hence the immense harvests of cheat, which, if it were possible, would deceive the very elect. Hence also the apostolic injunction: "Examine yourselves whether ye be in the faith; prove your own selves." The unqualified cry of charity for everything done "in

His name" may count for no more than the dolorous hooting of midnight owls. Even Christian charity may not be charged with behaving itself unseemly if it should shrug its shoulders with a tremor of credulity when challenged to believe all things undertaken or

performed in the name of our holy religion.

The distinguishable characteristics and commendable quality of some modern church movements consist in their unabatable activity for the extension of Christian empire from the rivers to the ends of the earth. They say, in the language of the Master: "Believe us for the work's sake." And who can denv that the works thus done bear testimony both to the fact and the nature of the movements of which they form constituent parts? These works are unimpeachable in their testimony that such faith without some such works is dead. Very good. And yet how important that all things in God's organic kingdom be held in their organic relation and proper proportion to each other. It has not yet been made to appear to all that in some modern religious movements works are out of proportion to other equally important factors in the unfolding problem of the world's redemption. "If ye know these things happy are ye if ye do them." How beautifully our Lord compressed His teaching of fundamental things into narrow compass and complemental relations. No part can be complete without all the parts necessary to the completion of the whole. In the normal development of the human personality into a finished character, the emotional, intellectual and volitional must be unfolded, each one with each other, by each other and for each other.

So in the edifying of the body of Christ, His church. All the factors, constituent and correlated therein. must be allowed and required to furnish that necessary synovia which every joint supplieth, in order that the whole body, with its several functions and members. may be fitly joined together until all come in the unity of the faith and of the knowledge of the Son of God. unto a perfect man, unto the measure of the stature of the fulness of Christ. What is the condition of things to-day in our earnest active Protestantism? Is there no danger of the church losing her equilibrium by the approval and operation of movements, whether indigenous or exotic, which place more stress upon works, whether alive or dead, than upon those elements in the gracious economy of human redemption from which good works derive their religious and ethical virtue? Are not many of our modern religious movements characterized by unlimited faith in methods, and a tremendous display of zeal for self-exhibition? As high as the heavens are above the earth, so high are their ways above God's ways.

Look at our modern periodical fits of evangelization. How little emphasis is placed upon the proper qualification for lay religious instructors. Novices abound. Even some of our seminaries are bubbling and boiling over with half-fledged zealots impatient to try their hand in an attempt to build the temple of God with untempered mud. What care they for the sacraments more than to pay a passing compliment to these holy, visible signs and seals, in the proper use of which God more fully declares and seals His promises of the Gospel? And what shall the harvest be? Does not the

fostering of unsymmetrical movements and unmethodic methods have the sure though slow effect of leading the cultus of the church away from the living stream of grace into a miserable, one-sided conception of holy things? The kingdom of God may suffer violence, but there is no good reason for the destruction of its symmetry; and who will not say that a proportion between all the essential parts of Christian cultus may be an element of beauty and strength in our holy religion as long as "strength and beauty are in his sanctuary?" When some of the praiseworthy modern movements in the church are able to see themselves in a broader, brighter splendor of a more correct apprehension of the whole truth, they will place themselves in a better attitude to pray: "Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands."

Until the dawning of that auspicious day we should proceed with caution in our criticisms, and with charity in our judgments of the associations, societies, leagues, clubs, orders and fraternities now operative in the church and in the world. Some of these are secret societies, and others are to be known and read of all men. If they are sealed in secrecy from us, we know nothing of their worth or unworth; and our ignorance should command our silence. Whether primarily religious, social or philanthropic in their nature and purpose, they need not necessarily hinder the work and progress of the church. Indeed, they should all be allowed to serve as vestal virgins at the altar of the Most High. This is in accord with the liberal, religious and social trend of the twentieth century. The voice

of the age seems attuned to the music of many "harpers harping with their harps." Why should not the "lame man leap as an hart and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." The heart of the church has been enlarged and Zion is opening her portals wide. Now let the dromedaries of Midian come to her gates, and the sons of strangers build up her walls; and possibly some of those who are now looked upon by the orthodox as absolute strangers to the covenant of promise may not, after all, be so far from the kingdom of God. Why not? If Christianity be historical, its contents may not all be fully known before the production of its last chapter. The progress or development of the kingdom of God includes a continuation of His revelation of Himself to the world. And who knows all that remains yet unrevealed in the will of the Infinite One? Harnack says of history that absolute judgments are impossible. We may say as much of historic Christianity. We are not certain as to the exact forms that Christianity will assume in the future, because we do not know all the forces, whether natural or supernatural, that will yet enter according to the purpose of God into the solution of the great central problem of the universe. Many yet unspun, invisible threads will probably be woven as warp and woof into the historic web of the future. We know that Christianity as the absolute religion is to transform the world, but we may not know the future forms in which it will appear when clothed upon by the powers of the heavenly world. Like Patrick Henry, we may judge the future

by the past, but such judgment may not be more correct than our understanding of the past. Even some of the inspired apostles cherished opinions that subsequent history proved to be unfounded in fact. They were slow to learn some things involved in the expansive principle of the mystery which had been hid from ages and generations. Even the day of Pentecost did not justify the angle of their vision to sweep the whole field of the future. Peter was able to explain that which was spoken by the Prophet Joel, how that when the spirit was poured out upon all flesh the young people should prophesy and see visions; yet Peter himself needed an instructive vision before he was brought down from the high perch of the housetop to learn that God was no respecter of persons; that that which God had cleansed was neither common nor unclean, and that in every nation he that feareth God and worketh righteousness is accepted of Him.

Now since the great Father of all, in a manner and to an extent not conceivable by the Jew, enlarged the borders of Zion to make room for the catholic religion, why should traditional orthodoxy rage and Christian people imagine it a vain thing if God so sets His King upon the holy hill of Zion as to multiply the means and widen the channels of salvation for the world? Such a course in the development of His kingdom would not be out of harmony with the manifest law of progress in the history of the world. Indeed, would not the ways of the Almighty be reckoned by rational beings as unequal, and incompatible with the unity of design, were there no such parallelism obvious along

the line of the world's progress? What say the records? How readest thou? In what manner hath God wrought?

God in His goodness endowed mankind with noble powers, and the history of the race shows that those powers have been perverted. Virtuous emulation has given way to vaulting ambition. How it rules the sons of men in every age! Its maw seems insatiable. and the sway of its scepter tyrannical, as human society reaches its higher forms of organization. The progress of civilization has stimulated its growth, the march of empire has enlarged its field of operation. and the revelations of religion have furnished occasions for it to overleap its ordinary bounds. The worldspirit seeks to become a "world power." This is true of Greeks and Barbarians. Alexander tried to govern Asia; Rome sought to govern the nations; Napoleon tried to extend his scepter over Europe; England seeks to control the waters of the ocean; and America follows her own guiding star of commercial supremacy. Capital forges the fetters for labor, binds the toiler to the golden wheels of its triumphal car, and the spirit of monopoly aims to control everything in ocean, air. earth and heaven—at least to the extent of its limited acquaintance with the last-named place.

Take for an example the electric telegraph, with its mysterious powers and marvelous possibilities. How the greed of that ambition by which the angels fell has sought to corner, control and conduct all the subtle fluid liberated from the reservoir of nature. The covetous combinations of cupidity and capital had sent their lines out into all the earth and their

words unto the ends of the world. They claimed the absolute right of way between all the isles of the ocean and all the continents of the planet. Just then the new rumbling of Jehovah's old chariot wheels was heard upon the highway of progressive science. The atmosphere was announced as a medium of conduction for electricity, as really as for heat, light and sound, and its correlative forces in nature. When Marconi announced his signal triumph the immortal name of Morse was overshadowed, and likewise the achievements of Thompson, Jenkins and Field. Notice was served by wireless telegraph that the earth is the Lord's and the fulness thereof; and that the monopolies of wires could no longer control the elements of nature. How these things proclaim the gradual coming, even in the march of science, of the desire of all nations! As the lightning cometh out of the east and traveleth by wireless conduction even unto the west, so shall also the coming of the Son of Man be.

Let us now see whether we cannot discover and trace the analogy between this tendency in the kingdom of nature and its parallel trend in the church as the embodiment of the kingdom of God. The church, as answerable to its true idea and adapted to its mission in the world, involved of necessity the possibility of development along other than normal and purely Christian lines, because of the great amount of foreign element in the meal of humanity. This possibility is now seen to have been actualized in every chapter of mediæval history. The records of a thousand years teach nothing more clearly than the gradual growth

of the Roman papacy and the development of an ecclesiastical hierarchy. The keys of the kingdom of heaven dangled at the belt of the Roman pontificate. Ecclesiastical monarchy developed into an ecclesiastical monopoly. The means ordained of God for the conduction of the water of life were perverted and perfunctorily employed in the interest of religious commercialism. The salvation of men was too largely in the hands of the priests; and the bishops claimed a monopoly in the business of dispatching and receiving messages between heaven and earth.

But who can limit the purpose or paralyze the arm of a beneficent Omnipotence? May not "He that sitteth in the heavens laugh" and hold in derision the presumptuousness and pretentiousness of both papal and protestant priestcraft? If the vine planted in the everlasting covenant should, for want of proper evangelical ventilation, become mildewed with the fungi of decaying substances, it will, like Joseph's branch. "run over the wall" and ripen its clusters in a better atmosphere and under the more salubrious rays of the same benignant sun. When the husbandmen fail to cultivate the plants and serve the fruit of the wine vat to the Lord of the vineyard, He will give it to others. even if the transfer should involve the necessity of breaking down the "hedge" surrounding the sacred premises. His gracious purpose to save man must reach its glorious fulfillment, even though the hadean realms should be compelled to open their dolorous portals to the light of the Gospel day. Our God is marching on. Ecclesiastical monopoly and denominational churchianity must step to the rear when the

Lord God of Gideon steps to the front and flashes His light from broken pitchers. Then will there be a Morse to subordinate every wire to the service of Immanuel, and a Marconi to span every ocean with a wireless conduction of His saving power and glory to the ends of the earth.

Once already has an extraordinary star appeared and twinkled above the horizon of a decadent church. It was the morning star of Reformation. That which included a retention of ancient Christianity and the proper church-life of the Middle Ages, and which was primarily a reformation, was also a resuscitation, restoration, revolution, expansion and reaction. The reaction against priestly monopoly in the matter of mediating between God and man was also an occasion for an incipient counteraction for centuries to follow. The history of Protestantism verifies the correctness of the foregoing statement; and when rightly understood, justifies many of its own seemingly erratic movements. "When the shepherds sleep the dogs bark." The veritable child, however, is not to be placed on the same plane of being with a mere vigilant dog. Children, even with a cloud in their pedigree, a suspicion of taint in their blood and a question of the absolute legitimacy of their birth, are children still. Schwenkfeldism, Spenerism, the Salvation Army, and other more recent endeavor movements, have evidently possessed value and performed valuable work in the vineyard of the Divine Husbandman; and if the life, sap and fruit-bearing virtue of the vine pass through such branches, let the sparkling contents of their clusters flow into the chalice of many thanksgivings to God.

These movements, however, even the most legitimate, worthy and beneficial as they may be, can never be regarded as in any sense similar, either in conception, birth or growth, to the heaven-born and world-transforming movement of the sixteenth century. The fecund principle of the Reformation involved stupendous possibilities, and the constitutional forces of history evolved them into actualities. By whatsoever spirit conceived. Protestantism gives birth to a large family of children more or less evangelical, either in nature or in name. But what a pity that children of the free woman should make a false use of family freedom. Yet such is the case, and Protestantism must own her own progeny. She must bear with their defects, tolerate their deformities, and indulge them in some of their constitutional whims. More, it is the duty and should be the privilege of the Protestant mother to wash and correct her own children. even as it is the duty of the children to submit to the operation of the bath and the discipline of the correctory. Church societies are here to stay until the return of the tide upon whose bosom they have come into being. The church should neither drown them in the lavatory nor throw them away with the water of the bath. After a thorough ablution they should be given a moiety of medicine carefully prescribed and judiciously administered.

But again, children are sometimes sent upon a sanitary and corrective mission to their parents, and frequently none can fill this mission so well as the child defective and deformed. It matters but little whether the deformity be physical, mental or moral. This

truth will apply to the domestic and to the ecclesiastical circle as well. Take one example from the home life of King David. His family troubles were probably in mind when he said: "When with rebukes Thou dost correct man for iniquity, Thou makest his beauty to consume away like a moth." It was probably his remembrance of his violation of the law of the domestic sanctuary that embittered his grief over the death of a rebellious son: "Oh Absalom, would to God I had died for thee; Oh Absalom, my son, my son!" And as God's chastisement is according to the measure of His love, and since He loveth the gates of Zion more than all the dewllings of Jacob, He does not spare the rod of correction in the discipline of His church. Who will say that even the Protestant church has not been greatly in need of rebuke and reproof? Who will assert that there is not undue attachment to traditional forms in creed and cultus, undue exaltation of intellectuality over the more spiritual elements of pure and undefiled religion, of pride and hypocrisy over humility and sincerity, and commercialism and hoarding cupidity over that most excellent gift of charity without which all the church's doings are nothing worth? Furthermore, who will have the courage to dispute the correctness of the claim that if the church had always unfolded herself according to the provisions of her heavenly charter, there would have been neither necessity, room nor mission for many of the societies and fraternities in the church and in the world, now as plentiful and pestiferous as the frogs of Egypt?

It is unwarrantable, however, to suppose that all these organizations in the church and out of it are

only evil and that continually. With reference to them, truth justifies a criticism, a commendation and an assumption. It is charged that they abound in superfluity; that they operate without responsibility; that they encourage irreverence and disrespect for the holy things of the sanctuary; that they are disorderly and superficial in cultus; that their extravagant expenditure of means consumes too much of the beaten oil of the sanctuary in lubricating the wheels of unnecessary machinery; that they largely rest upon the false though tacit assumption that a churchless life can vitalize a lifeless church. It is claimed that they are the conservatories of Christian energy deprived of healthful action, and the dispensaries of Christian benevolence which otherwise would have no outlet on account of formalism, narrowness and perfunctory priestliness in the church. It is assumed that in these societies there are thousands of young people full of the spirit of the Master, and fully identified with the noblest cause that ever enlisted the sympathy of the world's most conservative men; that with all the faults of the movements in which they stand, they realize that the Christian era is growing old and that it is high time to awaken out of sleep and line up with the divine purpose for the salvation of the world; that it is a principle susceptible of wide application, that that which grows legitimately out of an organism, like the church, and yet continues in and of and for such organism, must of organic necessity share in the nature, authority and general mission thereof, as well as in the destiny and glory that await the advent of its perfection.

Even some of the more advanced and progressive of English churchmen are reading the handwriting upon the dingy walls of decadent ecclesiasticism. And well may they begin to discern the sign of the times in which judgment must begin at the house of God. A state-church and a church-state must come to the judgment bar together in order that the verdict may be righteous. Let the Christianity of English aristocracy stand with the religion of the Salvation Army before the tribunal where motive receives its just recompense of reward. Behold the church of the English Parliament, and see the elevation of holy hands encased in the silken gloves of selfish diplomacy. Hear the mighty peals of her cathedral anthems ring out in dismal accord with the doleful groans that come from the ruins of Transvaal homes and the starless graves of South African Republics. Then turn by way of relief to the simple religion of the Salvation Army: born on the street because there was no room in the ecclesiasticism of the empire; despised and rejected of men, like the Master who was crowded into a stable to receive His birth; feeding the hungry with bread and preaching the Gospel to the poor. Who will dare to say that these will not find themselves properly and proudly classed when standing around the great white throne of "the Carpenter's Son?" Just as humanity sometimes propagates itself outside the regularly-ordained channel—the family—so Christianity may, and sometimes actually does, unfold itself outside the church, the direct channel of its legitimate evolution. If this be heresy, then make the most of it. The line of Christ's human ancestry was at certain points of questionable legitimacy; and why should the heathen rage at the intimation that some of His posterity are not without a cloud over the question of their absolute regularity? The everlasting Father of the great Christian family will again speak out of the cloud and say: "These, too, are my beloved children in whom I am well pleased."—"Old Truths in New Form."

Character Determines Destiny.

Man can neither be saved nor damned by any power or according to any law entirely outside of himself. Neither can he ever be fully made or unmade by any influence or force which does not permit him to act upon himself in the formation of his own character.

The only thing for which a man is entirely responsible to God is his own character. Habit is a thread spun from the fibre of circumstances; but character is a creation of personality, a web woven by the shuttle activities of feeling, reason and will combined.

Character is something different from mere being. God gives us being. We form our own characters, not out of nothing—"Ex nihilo, nihil fit"—but out of pre-existent substance. The Christian character is self-formed, under the influence of Christian environment and the powers of the heavenly world, combined with the principles and potentialities of human nature. In this process of production the central factor is

human personality. Its unfolding activity is three-fold—feeling, reasoning, choosing. These act in co-operation and concert. Each is indispensable to the other, and a new germ of Chrisian life is indispensable to the genuine product of the whole. It cannot be produced by the highest possible endowments of the flesh. No mere northern lights of intellectuality and educated brain! No merely sweetened softness of sentiment! No arbitrary force of volitional activity! The consecrated person unfolds itself by heartily loving, rightly knowing and freely choosing the Absolute Person as its chief good and its only exceeding great reward. This is Christian character. Upon its approach the golden gates must stand ajar.

This, then, is the will of God and the mission of Christianity; this is human salvation. Such salvation includes both the realization of the divine idea in the creation of man and the restoration of man to the divine favor. In his abnormal and sinful condition man needs restoration in order to his completion. That which is incompleteable is defective. Defectiveness is an element of imperfection, an imperfection that calls for a remedy sufficiently allopathic to make the patient every whit whole. Such wholeness is attained in Jesus Christ. "Ye are complete in Him." according to the working whereby He is able to subdue all things unto Himself, and perfect all things in Himself. This implies that human salvation is more a matter of character than of mere destiny. Such character is largely a product of development. This development of character is, of course, conditioned not only by the favorable forces of heredity and environment, but also dependent primarily upon all the remedial agencies, efficiencies and co-efficiencies at hand for such purpose in the presence and powers of the heavenly world, to the intent and extent that all men for whom Christ tasted death might have life, and that they might have it more abundantly.

Now, if for any cause over which the individual has no personal control, he should be placed beyond the salutary influence of such favorable environment, and the efficient working of such agencies, and consequently fail in this world to attain salvation in the necessary development of character, it must follow logically that such individual is neither saved nor damned in this world, but that the unsolved problem passes with him into the underworld, or hades. Of course, such assumption does not imply that universal opportunity is equivalent to universal salvation.— "Old Truths in New Form."

The Gospel as Related to Infants and Idiots.

This principle of possibility applies to infants. Doubtless the possibility or germ of fully developed character is born with all children; but the full unfolding of character into a finished production requires a self-determining activity in order that it may fully conform to what is potentially included in its own idea, as well as in the wise and righteous purpose of God, who always sees the end from the beginning and provides for the evolution of the end out of the be-

ginning. Such fully-developed human character cannot be realized without consciousness, and choice between the good and the evil. At least, so far as we know, there can be no responsible exercise of ethical powers by a free will in any other way. Assuming, then, that this is the only highway ordained of God for rational creatures to reach the stadium of completeness, it certainly follows that personal ability is the righteous measure of personal responsibility, whether the matter be viewed in the light of human reason, divine justice or common sense. And furthermore, since many infants pass out of this world before they have had the privilege of developing such character, it follows that the unsolved problem of their future must pass with them into the kingdom of the dead, whither the Forerunner went, even Christ, who said, "suffer them to come unto me."

If for no other reason, the divinely-ordained law of universal economics requires that the process of solving the problem be carried into the realm of the spirit world. The Divine Economist has evidently made such provision. The general law of the conservation of energy is operative in the ethical domain of being, and admits of no dissipation of force, except through a false use of ethical power which the wise Economist has made possible, which possibility seems to have been a necessity in the constitution of the rational and moral realm of the universe. It seems otherwise in the lower orders of existence. In chemical action elements dissolve without dissipation of force. Indeed, decomposition is necessary to recomposition. In the lower biological realm of being disorganization

conditions organization. When animals die the economy of nature is not disturbed. By a wise providential ordination, the chemical forces, which in the growth of the animal yield to the bioplast, afterward resume their sway and the animal goes either into the shambles or into decline, in a natural and orderly way. It is different, however, in the human kingdom. Here the ethical element enters into the solution of the problem of character and consequent destiny. Even the infant at birth, or before it is capable of exercising conscious thought, is an heir apparent to the throne of immortal life and conscious blessedness. Its Magna Charta of selfhood, and its interest in Him who is the absolute fountain of immortality, place within its own reach and use the passport to the highest destiny of which it is capable; and nothing but a false use of its royal character can cause its life to turn from the course of its normal development and end in a miserable abortion. This is a matter of self-determination for each rational being; and if such point of determination is not passed in this world, who will say that it may not be reached in the next? A more general recognition and emphasis of the truth under such view would bring a richer inheritance to theology, a more profitable study to anthropology, and a more intelligent ascription of glory to the Divine Father of all.

The ingenuity of various theological schools has invented many theories for the salvation of infants; and their benevolent contributions in confessional forms have been lavished with unsparing hands. For example, infants are saved because they are innocents; in other words, because they never were lost; which,

being interpreted, means, brought back to God, because they never were away from Him; infants are saved because they were elected or predestined unto salvation; infants are saved by the divine love reaching them through the universality of Christ's atonement; infants are saved by baptism. Now, according to all these thories, no infants are lost except possibly by scholastic oversight or ecclesiastical preterition. The fact is that if some of these theories themselves are not damned, they will at least be obliged to pass through the purgatorial fires of an eschatology which postulates a more moral theory, and makes more ethical provisions for the development of character necessary to a positive salvation possible for all.

The Gospel for the Imbecile and the Heathen.

Next to the infant is the imbecile or idiot. For this general class of unfortunate human beings some provisions have been made in many of the confessional standards of Christendom. They are not regarded as responsible free moral agents, except those who bring imbecility upon themselves by criminal dissipation. With the exception of the latter, they are permitted to pass the pearly portals; but a mere negative permission is far from being equivalent to a positive salvation. Does not the underworld afford something in the way of an asylum, with adequate treatment for these unfortunates who pass into its domain without having attained to the estate and exercise of conscious

intelligence? What is the relation of Christianity to those who are radically and incurably diseased in feeling, understanding and will? Is it commensurable with their helpless miseries? Does it possess the sovereign balm for all their wounds? If so, where, when, and how is it administered to make them whole, and clothe them with responsibility?

Consider, also, the countless millions of the heathen who pass into the underworld without a knowledge of the true God, without a knowledge of themselves, without ability to make a clear distinction between good and evil, and without that development of their ethical nature necessary to determine themselves and their characters by a choice or rejection of the good. Their salvation does not turn exclusively upon the question of divine justice; it has to do largely with the question of self-made human character, under circumstances which the Gospel must throw around them, and gracious forces which the Gospel may plant within them. Of course, the Judge of all the earth will do right. Mortal man must not sit in judgment upon the justice of God. We would rather arraign some of the questionable human theories of the divine government. Let such charity begin at home. The Heidelberg Catechism was anointed with the oil of the Reformation, and we would do that venerable symbolical prophet no harm. Neither do we wish to be classed with those bushwhackers of orthodoxy who use the great little book for no other purpose than to so construe the teachings of a former age as to block the royal highway of theological progress for all the years that follow. If the ninth, tenth, eleventh and fortyfourth questions of that symbol are not susceptible of answers in keeping with the best analysis of man's ethical nature, a more enlightened, scientific and general Christian consciousness, and the highest possible ethical conception of the divine attribute of justice in "Him that is ready to judge the quick and the dead," then, well-go slow here-would it be irreligious or sacrilegious to intimate that the catechism should go to the intermediate state with the heathen to be developed and judged according to a more ethical standard? Deponent answereth not; neither does he wish to forfeit the divine approval of virtuous courage, by transferring the inscription over Dante's Inferno to the outer portals of hades: "All hope abandon, ye who enter here." No! We would not shut the door of human hope. As long as Christianity can help to mold human character, character must help to solve the problem of human destiny.-From "Old Truths in New Form.

CHAPTER IV.

FURTHER SPECIMENS OF DR. SWANDER'S WRITINGS,
SELECTED FROM HIS SCIENTIFIC AND LITERARY
CONTRIBUTIONS TO VARIOUS MAGAZINES AND
SOME OF HIS PUBLISHED WORKS; ToGETHER WITH SAMPLES OF HIS ADDRESSES DELIVERED ON DIFFERENT PUBLIC OCCASIONS.

Introduction to "Substantial Philosophy." Published by Hudson & Co., New York City, 1886.

TT is not the primary object of this book to teach in detail the many truths of science and religion which enter into a complete academic course of study or college curriculum, but to suggest some general outlines thereof, as well as some new departures therefrom, and to assist the honest student in "learning to unlearn" whatever he may have learned amiss. the highway of the scientific architect is strewn with the rubbish of worthless theories, is an assumption whose justification may be looked for in the following pages. In presenting these pages to the public, the author disclaims any sympathy with that pessimistic school of philosophers known as the screech-owls of humanity. And yet he is just as unwilling to be classed with those credulous optimists who not only see that everything in nature is ordered for the best, but who also seem to act upon the supposition that

the most popular interpretation of nature's forces and phenomena is for that reason the most reliable.

Candor compels us to admit also that this book has not been written with any hope of benefiting those who thirst and search for the volumes of popular pulpiness and gush so eagerly devoured by the indolent hordes of sickly sentimentalists in literature. name of this class of readers is legion. They peruse pages with a pernicious habit of thoughtlessness; and their morbid stupidity is more alarming than wonderful. It indicates an effeminate tendency of the age when the popular mind, so inflated with fallacy and fiction, has no considerable relish and admiration for those facts and beauties in science which can be ascertained and seen only through the process of laborious mental effort. It is because the general mind has been educated to take an easy surface view and make a superficial search for the cause of things, that stupendous errors have come to prevail in science. When truth is hard to find, error is a convenient substitute. Thus eminence is made easy, and some men become pre-eminent fools. In science, as in religion, those tenets which offer an easy and superficial explanation should be looked upon with suspicion. The shallows murmur with plausible jargon while the silent deeps are filled with stores of knowledge for those who take their intellectual diving-bells and leap after the hidden wealth which is never found floating upon the surface. To all such this book comes greeting in the name of revolutionary truth.

From "Text-book on Sound," Published by Hudson & Company, New York, 1887.

Question 1. What is sound?

Answer. Primarily, sound is that form of physical force by which the sense of hearing in men and animals is addressed and affected.

Q. 2. Has sound any other meaning?

A. Yes; by a trope which we call metonymy the effect is often put for the cause, and thus sound signifies the sensation itself in our consciousness, which we call hearing, and by which we distinguish tones, or recognize their various peculiarities.

Q. 3. What are these chief peculiarities of sound?

A. They are intensity, pitch, duration and quality, the latter expressed under the general term timbre.

Q. 4. What is meant by the pitch of sound?

A. It is that peculiarity of tone by which we recognize sounds as high or low, sharp or grave.

Q. 5. What is the chief use of pitch in sound?

A. It is the main foundation of all music, and the basis of harmony, as when more sounds than one are employed at the same time. It is also one of the essentials of ordinary vocal expression, by which words are modulated in conversation.

Q. 6. What causes pitch in sound?

A. As sound is developed by the vibratory action of some sound-producing body, by which this peculiar

form of natural force is generated or liberated from the force-element of nature, it follows, and has been abundantly proved, that the pitch of sound depends upon the number of such vibrations in a given time by which any particular sound is produced and conveyed to the ear.

From Preface to "The Reformed Church," Published by The Reformed Publishing Co., Dayton, O., 1889.

This book has been prepared at the request of the Reformed Publishing Company, from whose press it now goes forth upon its mission. That mission is to supply some further information in a popular way concerning the several branches of the general subject of which it treats. The book is compactly written. Its sketches and statements are necessarily brief, and yet as full and complete as limited space would allow in a volume of such character and purpose. It will be of value to all who are sufficiently interested in the trunk-line of Protestant history to wish for a further acquaintance with the origin, growth, doctrines, government, cultus and customs of the Reformed Church.

In the preparation of the following pages, the writer has made free use of all the means and material at his command. The greatest warranted liberty was taken in the use of Reformed literature. As it looked down upon him from the shelves of his limited library, it seemed to send the echoes of its silent whisperings into his ears: "All things are yours." Some of these are acknowledged in this preface. Believing himself fully warranted in the exercise of this freedom, he offers no apology, but many hearty thanks for such indispens-

able assistance. It is hoped that the above statement will be satisfactory, inasmuch as whatever knowledge of the truth the writer may possess has reached him through the broader attainments of others. Whatever of merit the book may have is largely due to them. The defects are his own.

The fullest freedom has been taken, not only with the truths expressed, but also with the language itself contained in the adopted ordinances of the church. The Catechism, Directory of Worship and the Constitution have been drawn upon for the most valuable material and the best language the book contains. Hoping that it may be owned and blessed by the great Head of the Church to the edification of His people and the glory of His name, the little volume is now sent forth as the fruit of much anxiety and toil in the writer's performance of a task assigned by others.

From Introduction to "The Invisible World." Published by the Reformed Publishing Company, 1891.

"He endured as seeing him who is invisible."—Heb. xi: 27.

The writing of this book was suggested by the author's recollection of an amusing occurrence that he witnessed in November, 1883. The incident took place in a sleeping-coach as he was passing through Kentucky on the Cincinnati and Southern Railway. Having arisen and made our toilet, we seated ourself and waited patiently for something in the form of an interlude to break the tiresome monotony of continuous travel from Florida to Northern Ohio. We had not long to wait for the coming of the interesting episode. It came and entertained us in the form of a conversation between a lady passenger and the gentlemanly porter. The lady had missed her coiffure. Upon the re-appearance of the porter passing through the coach, she asked him whether he had seen anything of an invisible net. To this question the American citizen of African descent replied, in his usual jumble of bad grammar: "An invisible net? Madam, dat am a very difficult object to perceptigate; de invisible net cannot be seen." To him the question seemed constructive of no other meaning than that of absurdity.

The world is full of scholarly men who take the

same view of somewhat similar questions, not stopping for a moment to inquire after the peculiar distinction between different classes of substances composing the very different objects of human search. In the writing of this book it was the primary purpose of the author to show the correctness of the general principle underlying the quotation at the head of this introductory. The writer to the Hebrews was right in his estimate of the power of the organ through which Moses saw the invisible. And the average scholastic porter in the world's moveable dormitory of materialistic science is radically and dangerously wrong at the very foundation and through the entire frame-work of some of his most popular theories.

Paragraphs from "History of the Swander Family," Published by E. R. Good & Brothers, Tiffin, O., 1899.

The writer remembers with pleasure of having made a visit to "Aunt Polly's", as she was quite generally known and spoken of by her familiar friends. It was during our pastorate of the Reformed church at Lancaster, Ohio, in 1865. With our young family we drove to her home and spent the night. She was indeed a mother in Israel. Unassuming in her kindness, and considerate in her generosity, she knew what would be acceptable in a minister's family, and how to bestow her benefactions without any ostentatious display. After our return to Lancaster, she presented us with a pig—the whole pig. Unrefined people might call it by a larger name; and some of our very refined city cousins may think that the aforesaid transaction was too piggish to be mentioned in this connection—homely and hay-seedish. Very well, the the writer holds different views as to what is necessary to constitute intrinsic nobility and dignified refinement. We regard these elements of good society as something inseparable from that artless simplicity of former years which is now in danger of passing away into ostentatious nothingness. In many places even the church is putting on metropolitan airs, catching the itch of worldliness, and scratching itself into mere

churchianity. We would not return to old paths, but to the old principles that flourished in former days.

"Those good days, we loved them dearly,
As the angels robed in white
Love to whisper joy and gladness
On the balmy wings of light."

We believe that there was as much pure and undefiled religion in Aunt Polly's pig as there is in much of the silly whirl of fashionable society with all its pietistic pretentiousness and progressive euchre.

Grandmother Glick had not so learned Christ, neither did she teach her children in such a school. For this reason they rise up and call her blessed. She seems to have been fairly and fully enthroned in their filial affections. In all our recent correspondence their mother's name is mentioned with sentiments of tenderness and gratitude. No doubt the following language of the poet expresses their sacred regard for her memory:

"My mother; at that holy name,
Within my bosom there's a gush
Of feeling which no time can tame—
A feeling which for years of fame
I would not, could not crush."

Sections from First Lecture at Lancaster, Pa.; Taken from "Old Truths in New Form." Published by The Reformed Church Publication Board, Philadelphia, 1905.

Mr. President, Members of the Faculty and Young Gentlemen: It is esteemed an honor to have been recommended by the Synods and chosen by the faculty of the Theological Seminary of the Reformed Church in the United States, at Lancaster, Pennsylvania, to deliver a course of lectures in the presence of the professors and students of this historic institution. Such manifestation of confidence is fully appreciated; and I trust that this response is with a delicate sense of responsibility, as well as a devout gratitude to God for the lives and labors of those immortal path-finders who have blazed the way for us through the modern wilderness of sentimental abstraction, into the broad and open fields of a better mode of Christian and scientific thought. Upon this plane we now stand, and from this more central point of view we may now survey the knowable regions round about, and sweep a larger field of theology, philosophy and science. They helped to make it possible for us to occupy this commanding position; their giant faith in the invisible God brought out and made more clearly visible the objective realities of the invisible heavenly world;

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their mental perspicuity and logical acuteness helped forward the solution of problems which had hitherto defied the best attempts of many scholarly men. Indeed, time would fail us in any attempt to measure the swelling current and widening circles of their influence in molding, enlarging and enriching the storehouse of the world's knowledge. Therefore, in the paraphrased language of Tennyson, we

> "Talk no more of their renown, But in God's great Cathedral leave them, Since heaven bestowed a brighter crown Than any wreath that man can weave them."

These men, the majority of whom have entered into rest, yet speak. Their utterances now, as during their days in the flesh, are not so much in the loud thunders of Jupiter, as in the semi-tones of that still small voice so often found in sweet accord with the diapason of God's great universe. Their names will continue to sparkle upon some of the brightest pages of Christian literature. Their work will live in the records of the last half century of America's most incisive educational activity. They helped to found and man and manage some of those less pretentious colleges and seminaries of learning, whose mode of thinking and manner of apprehending God's revelation of eternal truth have fully entitled them to the proud distinction they have merited among some of the more historic educational institutions of the American continent. With sincere appreciation of their valuable services, we would make a pious pilgrimage to the graves of these departed worthies.

"We'd deck their tombs with flowers,
The rarest ever seen,
And rain our tears in showers
To keep them fresh and green."

They have entered into rest; we enter into possession of the rich inheritance which they have left to their successors in labor and responsibility. May this valuable possession remain with us until it shall be transmitted by us as an "inheritance undefiled, incorruptible and that fadeth not away."

From Preface to Poem on "The Evolution of Religion." Published by the Reformed Church Publication Board, Philadelphia, Pa., 1906.

This composition was written for intellectual exercise, and for the Christian development of the author, delivered in the discharge of professional duty, and is now given to the public in the hope that it may not perish entirely from the earth. It is the product of the writer's recent years, and the reproduction of what little he had learned during the years that had rolled away. Intended as an expression of his own subjective feeling, it also notes a few features in those sections of the objective panorama of history which Providence had permitted to pass within the compass of his limited vision. The poem is, therefore, both objectively and subjectively, an evolution of religious thought. It is a feeble attempt at historical narration in the form of epic composition, supplemented with specimens of the lyric, little of the comic and less of the tragic. Whatever it may possess of poetic majesty is devoutly laid at the feet of Him who is the source of all holy and elevating inspiration. As a means of relieving the seeming monotony of measure, an occasional modification of the metrical standard adopted was thought to be not entirely inconsistent with the essential laws of versification. The design of the

author was to awaken stalwart thought in the important and expansive realm of religion. If Christianity be the absolute and true religion, the author is justified in his attempt to bring the narrative down along the central channel of the world's historic onflow—the Christian Church. The poem starts and moves upon the assumption that no intelligent person will dispute the correctness of the claim that religion, directly or otherwise, molds all human thinking, shapes all human actions and conducts the human race onward in its evolution until it reaches

"That far-away, divine event
Toward which the whole creation moves."

From Preface to "The Divinity of Our Lord." Central Publishing House, Cleveland, O., 1907.

For a number of years the author has shared with many other anxious watchmen upon the walls of Zion in the fear that there is a growing humanitarian sentiment respecting what was once supposed to have been settled and placed beyond all catholic controversy as to the supernatural divinity or absolute deity of Immanuel. If such sentiment is well grounded in fact, man does not need a redeemer infinitely mighty to save. If not, this book is so fully justified in its mission as to need no apology for its appearance upon the tempestuous stage of the twentieth century. The book ought to be tolerated for the importance of the subject under consideration, even though it should not be admired for the limited ability with which and the unmagnetic manner in which that subject is treated. The elegance of literary composition and the excellency of style, however important, are not worthy to be compared with a correct knowledge of Him whose name is above every name to finite creatures given, and who must be enthroned in the consciousness of a rising, expanding and progressive Christendom, as "God of God" and "very God of very God," before the infidelity of Unitarianism and every other modern form of old anti-Christ shall meet their final Waterloo

in the wars of the Lord. The intelligent and discerning reader of this volume will doubtless observe, as the theological students at Lancaster have already borne witness in the lecture-room, that the contention is not so much for the old *forms* as for the old *faith* which animated those forms and started them down the current of the ages as the watchwords of Christological orthodoxy.

Extract from "The Mercersburg Theology," 1908. Reformed Publication Board, Philadelphia, Pa., 1908.

The general condition of the world during the latter part of the first half of the 19th century, was such as to fill the observant and discerning Christian mind with disquietude, anxiety and alarm. Religious, social, political and philosophical elements were lashing themselves and each other into the fury of ominous commotion. From the sunrise of the Orient to the sunset of the Occident the world was either a pool of stagnation or a seething caldron of restlessness and revolution. The oscillations of the religious pendulum were between traditionalism, on the one hand, and radicalism upon the other; and such traditionalism was no longer confined to the pent up Utica of the Romish Church. The dynasties of Europe either trembled on their despotic thrones or tottered before the uprisings of their rebellious subjects. Columbia had broadened the arena of the world's most progressive activity from the Montezumian temples of the South to the storm-path of the North. Westward the star of empire had made its way, from the Atlantic to the Pacific, to appear upon time's last stage for time's last play. Social and religious convulsions were felt and feared from Cancer to Capricorn. The tendency toward Bibliolatry in some sections of Protestantism may or

may not have provoked the Church of Rome to renew her devotions to the Mariolatry of the Middle Ages. Attracted by some mysterious affinity, Oxford and the Vatican were passing through a period of ecclesiastical flirtations, looking to something like a semblance of a union between the two. Protestantism, with her superior form of Christianity, was unconscious of the diseases that were preying upon her vitals and threatening the foundations of her strength. Tractarianism in England proposed to start the church anew upon the foundation of primitive Christianity. St. Pusey sought to supplant St. Peter. Puritanism in America imagined that Plymouth Rock was the Rock of Ages, while it remained unconscious of the fact that it was being washed away by the waves of Unitarianism. Universalism and a swarm of sects appeared as numerous and as pestiferous as the frogs in the land of Egypt. The theology of unbelief was taking the place of the faith once delivered to the saints. The apostles of rationalism were denying that the Man of Galilee was more than a virtuous hero in the tragedy of human life. Strauss, Feuerbach. Renan and Bauer denied the supernatural element in the constitution of Christianity. William Ellery Channing and his new school of old Arianism sought to take the crown of divinity from the head that was once crowned with thorns; and the fanaticism of false revivalism was sweeping over the face of the American continent with a zeal for God, but with little knowledge of Him whom God had sent.

While this negative preparation for something better was going on throughout the world, Germany was at

work, as usual, turning out her philosophers and philosophies; and it may be added in this connection, that the period of time under consideration in the last paragraph was more than ordinarily productive of speculative philosophic theories. These theories covered a range as wide as the distance between the most profound divings of Teutonic acumen to the highest flights of its daring transcendentalism. It is noteworthy that Schleiermacher, Schelling, Hegel, Herder, Kant and Fichte were all born within the same half century of years, and that they were all either alive or in the noontide of their posthumous influence while Napoleon was on his march from Corsica to St. Helena. Was there nothing providential and remarkably coincidental in the fact that the incisive writings of this stellar cluster of great men appeared above the horizon of incarnadined Europe at a time when the people would be most disposed to look for something more responsive to the yearning heart of man and more enduring than the ephemeral flashes of political empire? Furthermore, is it not worthy of note that Frederick Augustus Rauch was born just as Bonaparte was marching from the zenith of his military glory at Austerlitz to the going down of his sun at Waterloo. and while Hegel was writing his "Phenomenology," in anticipation of his "Logic," in which he seems to have identified all being with thought, projecting that profound, yet hazy system of "absolute idealism," which for one hundred years has been the bone of much contention among learned men—and other men whose erudition consisted largely in prejudice and presumption?

From Introductory Lecture by Dr. Swander to the Students of the Theological Seminary at Lancaster, Pa., on "Seeing the Invisible." Published by Reformed Publishing Board, Philadelphia, Pa.

Oh God, who gave the prophets speech,
Rebuke our false philosophy.
Unscale our eyes to see and teach
What lies beyond phenomena—
That there's a range of being high
Above this gross material,
Whose range extends beneath the sky
And o'er the realms ethereal.

Oh, world unseen, tell us your age.
Who pealed the bells when changes rang
Your part upon the stellar stage
Ere Hessiod harped or Sappho sang.
That real world with hope consoles
Our hearts in tribulation;
Its solid worth inspires our souls
With sweet anticipations.

Its prophecies allay our fears, Its tonic-wine our spirit cheers; Its hand indulgent wipes our tears, And lifts us o'er time's tide of years. It lies around us in our sleep, The shades of night unfold it, In fancy we its harvests reap, In visions we behold it.

Its portals stand ajar for me That when from blindness I am free, And "nearer, oh, my God, to Thee" Things now unseen I then shall see.

The temporal is sinking sand—A shell with little kernel, Worth lies beyond the border-land, "The unseen is eternal."

In temporal things which now appear Are unseen things made manifest; Nor would those things appear more clear If evidenced by sensuous test.

Round one great pole all worlds revolve Through all of history's stages, Co-operating thus to solve The problem of the ages. From Lecture Delivered to the Theological Students in the Seminary at Lancaster, Pa., on "The Minister With a Message," "Old Truths in New Form," 1905.

Therefore, seeing that ye have this ministry, and this message so rich in all its essential elements, seek to deliver it in the spirit of the great Messenger of the Covenant. Yes; go carry that message to Garcia—to all the Garcias in Cuba, to all the islands of the ocean, to all the continents of the planet on which you live. Like Rowan, lay that message near your heart, leap into the jungles of an alien world, and, under the mighty magnetism of love, beseech the insurgents in Christ's stead to be reconciled to God. The essence of the Gospel message is love from the heart of God to the hearts of men. Though filled with light for the intellect, and charged with a challenge to the will, it is largely an appeal to the human heart. It contains more emotional pathos than metaphysical dialectics. It seems probable that God is never constrained, except under the impulse of love at the fountain head; and man's liberty is enlarged only when he permits himself to be constrained by the flowing of the benign stream. That stream of divine benevolence, flowing onward in the Gospel, will never cease to constrain men until, in its returning tide, it flows back

again and calms its current in the crystal sea "round about the throne." Or, to change the metaphor to that of the poet:

"Love is a flame that ever burneth,
From heaven it came, to heaven returneth,
Too oft on earth an unwelcome guest;
At times betrayed, at times oppressed,
Severely tried and crucified,
Goes back to heaven for perfect rest."

What a passion in the bosom of God! What a propulsion in the machinery of the universe! What a progressive principle of power in the history of the church! What an impulse in the fully consecrated messenger of the Gospel! No wonder that there is a glorious company of the apostles, a goodly fellowship of the prophets, and a noble army of martyrs. For one not versed in the fine frenzy of the bard, it is not easy to tell just what the great poet meant:

"And when Love speaks, the voice of all the gods Makes heaven drowsy with the harmony."

But when the truth, as spoken through the more sure word of prophecy, tells us that "God is love," and that God in the love of wisdom, and in the wisdom of love, speaks into existence the grand system of the world's redemption, it requires no gigantic stretch of thought, or flight of imagination to see all the attributes of Jehovah circling around the sun of his infinite benevolence, in a chorus of glory to his name.

Impelled by this mysterious passion you will

As prophets, priests and kings arise, The gospel of the world to preach, The tribes of earth instruct, baptize,
And all that Christ commands go teach.
In his great name, in heaven's great might,
Dethrone the wrong, enthrone the right.

May God's own breath inbreathed be thine.

May Bethlehem enrich Thy theme.

The sun of eloquence, divine,
Rise kindled with a heavenly beam.

Go raise Immanuel's standard high,
Till all enlist and "do or die."

Let Calvary's suffering Prince be shown,
In Bozrah's garment dyed with blood,
Until an alien world shall own
The Christ who reconciles with God.
Go let your pealing thunders roll
From lightning flashes in your soul.

Go teach God's law to Adam's race
Till men shall own it, just and good.
Then sound the messages of grace,
Sealed with the sacraments of blood.
Till all below and all above
Shall praise the omnipotence of love.

Let pathos, with its pearly tear,
Vibrate the soul with all its chords.
Let modulation charm the ear
By fitly-spoken, fervent words.
Till heart and mind and will accord
In swelling anthems to the Lord.

The light of day must shade its form;
The day of grace is growing old:
But God's old Word abides the norm
Of truth, though cast in many a mould.
Then let truth's banner be unfurled;
A living Christ for a dying world.

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Go speak that truth of God and show
That truth and life and tongue are given
To change this dream of life below
For life's reality in heaven;
Where more exultant tongues shall tell
The glories of Immanuel.

Letter to John L. Sullivan, in Behalf of Holy Carnival Religion. From Wilford's "Microcosm," 1885. A Burlesque.

There is evidently a tendency at work whose heading is in the direction of a closer union between the church and the world. This tendency is frequently mistaken for the commendable spirit of enlarged Christian liberality. Something supposed to be Christianity is becoming more popular, and the same old degenerate world looms up as a whitened sepulcher. The dromedaries of Midian are coming into the camp of Israel because the needle's eye has been enlarged. The old landmarks between two distinct orders of human existence are passing away. Sheep and goats feed in the same range of pasture, and there is consequently not much apparent difference between their respective qualities of wool. Progressive euchre and retrogressive religion move hand in hand. The most popular amusements are common to saint and sinner. Both parties seem disposed to meet upon a common level and form a permanent treaty of peace. There appears to be a tacit understanding between the church and the world that the former is to furnish the standard of orthodoxy while the latter shall be permitted to dictate the rules of social propriety and practical ethics. In view of this

the near future gives promise of a very interesting programme. It may be several years before the influential members of church-society become willing to sanction the popular entertainment of modern Spain, or the gladiatorial feats of ancient Rome, but at the present rate of speed the goal will soon be reached. The American people are easily swayed and swept before the whirlwind of a popular craze. Under the pretext of charity Madison Square Garden may yet be turned into a national colosseum graced with the gigantic statue of the Boston boy, and dedicated to the glory of the manly art. Why not? If Christian communities and leading members of the church patronize balls and dances for sweet charity's sake, why not encourage sparring exhibitions for the support of the poor? Is there less religion in the brawny fists of pugilism than in the comely heels of skating voluptuousness? Zeal for God! Heaven have mercy upon such willing victims of deep delusion! It is a flattering falsehood. And is the popularchurch-fair-entertainment-for-money- and - fun - system any better? Not a bit. Why not throw off the miserable mask and serve the flesh without being handicapped with such pretensions to holiness? The only real value of such carnival religion is its prophetic utterances. They reveal the inward emptiness of mere nominal Christianity, and foretell its ultimate marriage with genuine iniquity. There is now a courtship in progress looking to such a consummation. May the chariot-wheels of God's beneficent providence move on with rapid speed, and bring the inevitable crisis.

To show that the general religious drift of things in Fremont is not very much better than elsewhere, we submit to the readers of this magazine the following copy of a letter written, it would seem from its earmarks, by a member of the broad-church-society located on the corner of Commercial Row and Carnal Avenue, directly opposite Hassenpfeffer's saloon, every Sunday morning, and once a year just before the municipal election:

-, 1885.

Mr. John L. Sullivan, Boston, Mass.:

The Holy Carnival Society of the ——— congregation in this place assembled last evening in regular session, and after the proceedings had been opened with that beautiful and inappropriate hymn, "Nearer, my God, to Thee," I was instructed, by a unanimous vote of the said society, to open a correspondence with you, in the hope of enlisting your sympathies and securing your co-operation in a grand religious carousal, to be given at such time in the near future most convenient to yourself. As you are having other engagements of a somewhat similar character, we have decided to allow you to name the time most in accordance with your wishes, provided, however, that the proposed set-to is to take place within 500 miles of Fremont, Ohio. It is the determination of the managers to make the forthcoming festival surpass anything ever offered to the public since the early martyrs were thrown to the lions. To make the occasion a complete success, it is proposed to render a programme which will include three general parts, viz: gratification, sanctification, and stultification. Considered

more in detail, the entertainment will be found to consist of music, ice-cream, unfermented wine (strictly a temperance drink), oysters, prayer, amusement, strawberries, spiritual songs, a few specimens of holy flirtation between the vestibule and the altar, and promenades on the porch, called Solomon's greatly wondering. The whole interesting affair is to be brought to a most thrilling degree of perfection, about the hour of midnight, with one of those inimitable exhibitions (without gloves) at sparring, which have made you the champion of America and the ringmaster of the world. In making up the sparring match, you will please select some other bright star from the increasing number now nightly seen in your pugilistic galaxy. It is also the wish of the society that in scoring for points you both be exceedingly careful not to display any cruelty to animals for fear of scandalizing the sacred things with which the exhibition is to stand intimately connected. There are some members in our congregation who need the prevenient grace of educational habit before they are willing to follow every sort of amusement to its last excess of revelry and riot. Our object is to proceed gradually until we bring religion down to a level with the world, that no one may have an excuse for remaining irreligious. We also hope to make the event an occasion of tariff for revenue—not for revenue only. but for amusement as well. In fact, we believe in free trade with all foreign powers and treaties of reciprocity with the people whose commodities are produced in the warmer latitudes. If we shut our ports against the world with its cargoes of carnal commerce, the

church will be obliged to rely largely upon home productions and such legitimate resources as belong to her as a distinct order of organized being in the world. In that event consistent Christians would lose their popularity and be ruled out of the circles of the elite of society. Such a course would be ruinous to all the expectations of the flesh. The pride and ambition of men would protest against such a religion. Times have changed. We must now make Zion keep pace with the music of Egypt, Babylon, and the Roller Rink. To do this money is a necessity. By the way, Mr. Sullivan, we have noticed that in a recent speech of yours at Philadelphia, June 16, you proposed to match your single self with Ryan, Mitchell and Mc-Caffrey for \$10,000 each, and give the money to some charitable institution. If you cannot be with us in our proposed grand entertainment, we hope that in the beneficent distribution of the aforesaid \$30,000 you will remember us. We are poor, but exceedingly pious. On account of a little misunderstanding, our congregation is just now in quite straitened circumstances. Our case is somewhat peculiar, and yet not peculiarly so. The main pillars of our church are not members thereof. They had frequently accompanied their devout wives to the sanctuary when the weather was favorable to a fine display of millinery. It so happened that recently, in their presence, our minister made some mild criticisms upon prevailing haughtiness and pride among God's peculiar people; and incidentally mentioned righteousness, meekness, and selfdenial as among the Christian graces, and necessary

qualifications in all who walk the narrow path to eternal life. He did not intend to offend anyone, for he is quite a gentleman indeed; and vet they have taken to themselves such a heavy dose of umbrage as to refuse any further aid to the support of the Gospel. salary is consequently in arrears. Something must be done. They have agreed that if your services can be secured upon the occasion proposed above, they will not only return to their pews, but will also assist in getting up an interest that shall revive the languid energies of our congregation. Will you not hear our Macedonian cry? By the magnetism of your personal and pugilistic presence we hope to realize sufficient funds to pay off the salary, get new furniture for the church kitchen and parlor, and have something left to send to the heathen. Don't you think that "we whose souls are lighted with wisdom from on high." ought to interest ourselves, and pour out our gushing sentiment in behalf of those ignorant pagans who make their wicked prayers in the vicinity of "Afric's sunny fountains?" Come and help us rally to their rescue. If the lecture-room of the church should be too small to accommodate the large audience expected. arrangements will be made to secure the Roller Rink. There will be no trouble about getting the use of that large and commodious building, as the managers thereof are members of the church, in good and regular standing. No pains shall be spared to make the affair a most brilliant success. That none may doubt the religious character of the entire performance, the exercises will be opened with prayer and the singing

of some suitable hymn accompanied with music on a horse-fiddle! Your early reply is looked for with emotions of pious anxiety and passionate anticipation.

Most affectionately yours,

-, Sec'y.

An Oration Delivered at the Unveiling of a Monument by the Sovereign Woodmen of the World at the Grave of Sovereign Reidenour, in Oak Wood Cemetery, Fremont, O., June, 1910.

SOVEREIGN WOODMEN OF THE WORLD:

Ladies and Gentlemen: This hour affords me great pleasure to meet friends of former years. The light of heaven reflected from your countenances opens anew the fountains of past social relations and endearments. Even sad memory brings delight of other days around me. The occasion calling us together is both solemn and sacred. The day on which we meet is sacred; the cause of our convocation is sacred; the virtues which we laud are sacred; and sacred is this consecrated ground.

"Where heaves the turf in many a mouldering heap,
And our forefathers of the hamlet sleep."

This is a hallowed day, yet it is not more holy than the motives that should move us in the solemn services of the hour. The virtues which we delight to honor, when possessed and practiced by sovereign men and women, are designed to make sorrows endurable, burdens light, homes happy and heaven sure. The cause we plead aims to redress the miseries which have afflicted every stage of human society, and give reality to that golden dream which has always cheered the night visions of the past, and which always strengthens our most inspired imaginations of the future. Ever since his attempt to build the Tower of Babel, man has tried one means after another to elevate himself and his fellow-sufferers above the plains of sorrow and misery into a higher condition of human happiness and hope, where the known or unknown God would wipe away all tears from their eyes.

The Egyptians built their pyramids in defiance of the ravages of time, and embalmed their dead in dark visions of immortality, yet these are all falling away into the dust of the ages, while forty centuries of decay look down upon the follies and the failures of mankind.

The Grecians resorted to philosophy in their efforts to solve the problem of human wretchedness, and discover the garden of Hesperides, where all the fruits of pleasantness were supposed to grow.

Aristotle, Socrates, Plato and Seneca taxed their gigantic brains until the greatest philosopher among them threw up the sponge of human wisdom in despair, and exclaimed, "If men are ever to be happy, the gods must come down and teach them." How generally the children of human expectation are doomed to human disappointment!

The Romans resorted to arms in the hope of attaining universal sovereignty. Julius Cæsar, Scipio and Titus had no other ambition than that of conquest. Their armies marched through every province, and their legions triumphed over every marshalled enemy. And what was the result for themselves and for the

world? Misery, idolatry and degenerate homes. Patricians became libertines; prisoners became slaves, and slaves became victims of human passions and inhuman cruelty, until Rome, no longer great except in that strange spell, a name, became a tinderbox for the fires of national conflagration.

Shortly after the birth of the Christian era Rome could do little more than howl. Already in the year nine, when our Lord was a young sovereign in the carpenter's shop, Arminus, the German patriot, threw off the Roman yoke by the victory of a great battle in the Prussian forests, and sent the legions of Augustus Cæsar to bite the dust of annihilation. This was a sample of what the ancient woodmen could do to prove that God intended every man to be his own sovereign. Possibly it was that achievement which helped inspire Southey to say for the independent Teutons:

"By the shades beneath us, and by the Gods above, We dare your cruel hatred, despise your cruel love. Our bridegroom's arms snall still enfeld An unpolluted bride, Our daughters' virtue still inspire Their fathers' hearts with pride.

Lest when our hope is gone
Ye taste of our despair

And learn to know in death's dark hour How much we sovereigns dare."

An Anglo-Saxon race has laid great stress upon law as a remedy for all the ills that human flesh is heir to. It gave us Magna Charta at Runneymede. Thank God for seven hundred years of its reign! Law pro-

tects persons and property and punishes the transgressor as a warning to evil doers. But what has it ever done to wipe the tears of anguish from sorrow's weeping eyes? Look at England as she now totters in the zenith of her legal and military glory. Her aim is to use both law and arms for the extension of universal empire. And how much better is our own Republic with her policy of imperialistic expansion? Instead of recognizing the sovereignty of men, we are engaged in subjugating a race of people to force upon them our notions of freedom and rob them of their cocoanuts. Such benevolent assimilation is equalled only by the British in South Africa where they annihilated two Republics of Christian sovereigns. Oh, God, when will this stain upon civilization be blotted out? No wonder that some of our sovereign philanthropists are falling upon their knees and sending their plaintive prayers to heaven:

"When wilt thou save the people
Oh, God of mercy, when?
Shall crime breed crime forever,
Strength aiding still the strong?
No! say the mountains; No! the skies.
Man's cloudless sun shall yet arise,
And songs ascend instead of sighs.
For God shall save the people
By hearts and homes and sovereign men."

The Tower of Babel never reached the skies. The pyramids never penetrated the heavens. Grecian philosophy never met the nature of human wants nor satisfied the wants of human nature. Roman arms

never brought happiness to the Roman people or perpetuity to the Roman Empire. English law is so construed and applied as to paint the horrors of a British hell upon the lurid canvas of Afric's sunny skies. It remains, therefore, for something better to solve the problem of human misery, and something more benign to save the world from sorrow. That something better is a divine spark of human sympathy in the human heart. That spark of sympathy was almost extinguished under the smouldering ashes of human selfishness when it was kindled anew on earth by the Man of Galilee. He committed the holy fire to the church, but the church has not always been true to her high commission. My friends, you must not misunderstand me. I believe in the church. Jesus Christ is greater than all the Cæsars. Love is greater than law; the Gospel is greater than gun-powder; St. Peter is greater than saltpetre; the church is greater than the world; but because too many watchmen of Zion have gone to sleep on guard, it remained for the Woodmen of the World and other human fraternities to "comfort the sick and cheer the unfortunate by attentive ministrations in times of sorrow and distress." Inscribed upon the Woodmen's banner is help for the needy living and honor for the virtuous dead.

None but sovereigns can perform such noble work. True sovereignty is dominion over self. Such independence is not possible without a sense of dependence upon the higher powers, and the acknowledgment of the existence of the Eternal God. This is a part of the creed of the sovereign Woodmen of the World. The Sovereign Camp is not primarily religious; neither

is it irreligious. An organization which believes in God and administers to the wants of man cannot be irreligious. An association whose object is to promote fraternal love and unity cannot be irreligious. An order whose aim is to cultivate benevolence and dispense beneficiary aid cannot be irreligious. A fraternity of men who help the living and honor the dead cannot be irreligious. Long may you live in the enjoyment of the service for which your order exists! And when the volumes of your lives are written in the indelible characters of your deeds, may their chapters be filled with such contents as shall show forth the virtues of your profession and meet with the approval of the Sovereign of the upper camp.

I knew Sovereign Reidenour as a neighbor; I loved him as a fellow man; I esteemed him as a friend; I admired him as a gentleman. To-day you have unveiled this beautiful monument sacred to his memory forever. This shows the esteem in which he was held by his fraternity. As the years roll by, the echoes of its solemn silence will tell the pilgrims to this sacred spot that he was considered worthy of this memento from his fellow woodmen. This granite cannot speak, but its silence will always talk in the vernacular of fraternal benevolence. It is no tree to bud and blossom, but it will always testify of the flowers and fruit of fraternal fellowship. It cannot love, but it will always bear record that the human breast was ordained to be the home of human affection.

A plant of nobler birth than any selfish weed of earth.

A flower from heaven which 'tis a crime to number with the things of time.

God bless the Woodmen of the World and give them growth and prosperity until the world and its Woodmen are saved in the life and love and blessedness of heaven. May their axes be laid at the root of the tree of all evil. May they ever be inspired by the principle of benevolence and fraternity that brought the world's Redeemer from the skies; and as they help others to health and happiness, may they build for themselves characters that shall outlive the stars in duration and outshine the sun in all the glory of his radiant blaze.

Extracts from a Lecture Delivered in Various Places in Ohio and Pennsylvania on "Courtship, Marriage and Home."

Ladies and Gentlemen: I have been invited to address you upon the subject of "Courtship, Marriage and Home." Candor, however, compels me to confess that of courtship I know but little. If it be a science, it is one which I have never studied. If it be an art, it is one that I have never mastered. If it be a profession, it is one to which I have never been able to hold fast without wavering. Yet, from what I have overheard of some conversation among young people, it must be a matter of intense and thrilling interest. Perfectly lovely, indeed.

The different methods of courtship in different countries and different ages have been very different. Isaac had a servant to arrange the preliminaries with the blushing maiden at the Mesopotamian well. Young gentlemen nowadays prefer to give their own personal attention to such important matters. Neither is it likely that young ladies would willingly consent to receive all the overtures through the agency of servants. If they should, it is not probable that the proceedings would smack with the same interest that they are now supposed to possess. The ceremony of

courtship is too immense to proceed by proxy. Cere-

mony, did I say? It is more than a ceremony. Courtship is one of the most important chapters of human life. As such it should be well written; the paragraphs should exclude everything like mock modesty and deceit; the sentences should be written with heaven's indelible ink, and the whole work properly punctuated with consideration, candor and common sense.

Courtship should not be commenced too early in life.

Young gentlemen should be old enough to wear suspenders, and young ladies should be somewhat experienced in baking bread and doing fancy needle-work, in sewing buttons on their brothers' pants, before undertaking the responsible work of negotiating an alliance for all the years to come. Some young ladies have a mortal dread of growing old in single life. This is a mistake. Marriageable maiden ladies live in a perfect Paradise of happiness and honor compared with the condition of many who have allowed themselves to be driven by sentimental cowardice into the purgatorial fires of mismatched wretchedness.

When courtship is once entered upon it should not last too long. Fruit should never be permitted to fall by the weight of its own ripeness. Neither should matrimonial negotiations be hurried unduly to their termination. God has already taken 6,000 years to prepare the church as the bride of His royal Son, and there may yet be several revolutions of the earth in its mighty sweep around the center of our system before the consummation of the millennial nuptials, when all the children of the bride-chamber shall realize with rapturous hearts and exclaim with their exultant

tongues: "Blessed are they that are called to the marriage supper of the Lamb."

Let all things be done decently and in the fulness of time. Away with the modern lunacy of handker-chief flirtation. Out upon counterfeit courtship. Shakespeare says "a wedlock forced is but a hell." Very true! And that wedlock which is built upon false courtship is sure to lead to a falling of the domestic barometer and tremendous tornadoes in the storm-center of the domestic circle.

At the conclusion of proper courtship, God joins the couple together in marriage. Marriage is God's work in the matrimonial garden, just as really as it was His work to join soul and body together in the Garden of Eden. There is a divinity in the normal marriage state. This divine factor should not be overlooked, but recognized and emphasized. Without it, and without a recognition of it the whole domestic institution would soon totter and tumble into ruins, no matter how otherwise firm its foundation, fair its proportions, rich its decorations or magnificent its splendor.

In our Protestant view, marriage is not a sacrament; yet it contains something sacramental. A low view of marriage is largely the source of our modern social degeneracy. Men count so much upon the presence of the angelic element in matrimony as to require but a few short months of married life to convince some of them that the institution has nothing to do with either angels or divinity.

Marriage is neither a mere courtship contract, civil compact, utilitarian measure nor spasm of sentimental

magnetism. Contemplated under either one of these views it is not strange that Randolph said:

"Neglected beauty now is prized by gold, And sacred love is basely bought and sold. Wives are grown traffic, marriage is a trade And rarely a union of two hearts is made."

But what about matches being made in heaven! I answer that some matches of mismatched wretchedness are made at the other end of life's tremendous avenue, and are of the Lucifer sort. But all lawful matches, all pure and happy matches, are made in heaven, at least as to their architectural design. Hence marriage is

A plant of nobler birth Than any that takes root on earth, A flower from heaven, which 'tis a crime To number with the things of time.

Charles Cotton uttered a sentiment of philosophy, philanthropy and poetry when he said:

"Though fools spurn hymen's gentle powers,
We who improve its golden hours
By sweet experiences know
That marriage rightly understood
Gives to the virtuous and the good
A Paradise below."

This Paradise on earth is not complete without children. There may be a model husband, model wife, model pair of companions, but no well-furnished household without children. "A babe in a house is a well spring of pleasure." They are the seals of past

endearments, the source of present joy and the buds of future promise, although they sometimes bud on earth to bloom in heaven, and possibly serve as guardian angels still along the path of poor parental pilgrims who journey on through toils and tears to join the

growing family above.

Yes: out of the mouths of babes God has ordained strength. Children are the bonds that bind the walls of the domestic sanctuary into a Gibraltar of strength. For certain purposes there is more strength in a child's little finger than there is in the brawny arm of muscular manhood. Think of the infant with a tear-drop for its scepter, its mother's bosom for its throne, and the cradle for its triumphal chariot. There is more glory in the crib than in the crown, more attraction in the toys of childhood than in all the trappings of a royal court. More power for good in the prattlings of a babe than in all the battlings of Cæsar's cohort. So really and so generally is this the case that every man must come to the profound mystery of the new birth and become as a little child before he can stand the beautiful gates ajar and pass the pearly portals of the skies.

We are living in an age when babies are out of fashion in many of the rich and aristocratic families of the land. As I came up the street of this city to-day I saw a woman leading a little dog; or rather, the little dog was leading the woman. Oh, how I pitied that poor little dog for the company it was obliged to keep; and yet the woman was very kind to the poor little pet. She had it dressed in a warm wrap to keep it from catching cold and taking cholera infantum.

How thankful we should be that our mothers raised a few children instead of pressing pugs and poodles to their throbbing hearts!

Another element in the ideal home is order. God's first law, man's first charter of liberty. Where there is family order there is little preceptive government required. The model family lives according to the inward law of its own constitution. The Bible is the standard of authority for such constitutional unfolding of family life.

The question of authority is never raised in a model home. Christianity has brought law and liberty to light in the family—liberty regulated by law and law without oppression. The husband serves by ruling and the wife rules by serving, and when she yields to conquer, her victory is complete, unless her husband is destitute of all the qualities and quantities of a gentleman. The husband is head-center; the wife is heart-center, and the children are little satellite centers, all for each and each for all, and all for Him who is over all, and in whom alone all the families of the earth may be blest.

In such a family education has a foundation on which to build the temple of goodness, truth and beauty. Home culture prepares the fallow ground for higher culture. True culture includes more than a trip across the continent of books and charts and diagrams—more than a circumnavigation of the scientific globe. There is a heart in the human bosom, as well as an intellect in the dome of human thought, and the former needs education as well as the latter. The first families in society cultivate the fine arts of industry. They are

superior to the blandishments of aristocratic idleness and the embellishments of high-toned vice. The fathers of the first families teach their boys to work, and the mothers teach their daughters that there is dignity in dish-water and science in soapsuds.

How shall we educate our children to meet the stern responsibilities of life and stem the rising tide of the world's corruption? This is the question of importance and should take the precedence of all others. Moral reform, temperance reform, and civil service reform all turn upon the hinges of domestic reform. Here around the hearthstone our children must be prepared for the mighty moral conflict of that great hereafter which is close at hand. Our great Redeemer availed Himself of thirty years of home culture before He undertook to stem the tide and storm the citadel of the world's corruption. Home must be the private nursery of public virtue. Let that sentiment find a home in every heart and a heart in every home. Let some celestial Cicero with his heart inflamed by an angel's zeal, and his tongue baptized with the fires of heavenly eloquence, come and sound that sentiment abroad that 63,000,000 of American freemen may join the chorus and awake the truthful strain till every hill shall catch the sound and send it back again.

Such reformation can commence, continue and complete itself, only as the outcroppings of a Christian power. Pure and undefiled religion is the sovereign balm for our home wounds and the cordial for our domestic fears. The family must be sanctified by a heavenly influence. We plead for a Christian home. Twenty-five centuries ago the weeping prophet despaired of domestic reformation without domestic

piety. His zeal expressed itself in prayer: "Pour out Thy fury upon the families that call not upon Thy name." Christianity is the ground-work and crowning glory of the happy home. Christ is the source and center and circumference of social sweets.

We plead for the Christian home—for its recognition as the ground-floor of social greatness, the Gibraltar of social strength and the gem of social beauty. By all the fountains of past endearments, by all the flowing fulness of present joys and all the fond fruition of future hopes, we shall sigh and sing and shout for "Home, sweet home."

I plead for domestic altars and fires. When these are what they should be, the graves of our parents will be kept green, and the graves of our children will be windows through which we may look into the old family mansion "over there."

Beautify the place of the domestic sanctuary. Weave a garland for its altar. Cultivate home virtues. Encourage home affinities. Multiply home attractions. Relish home pleasures and contrive home amusements. Lift the heart and bend the knee at home. Make home happy if you would make hearts holy and heaven sure. I plead for the Christian family-no whitened sepulcher of blasted hopes and buried love. No brawling bedlam of insubordination, jealousy and strife. No skeleton in the domestic closet. I would have the bones held together by the ligaments which every joint supplieth—flesh upon the bones, arteries in the flesh, blood in the arteries, corpuscles in the blood, life in the corpuscles, power in the life, and glory in the power, even the glory of Mary's firstborn Son, the Eternal Son of God.

An Address Delivered to the Graduating Class in Heidelberg Theological Seminary, at Tiffin, Ohio, in 1888, While Serving as Professor of Systematic and Practical Theology in the Chair Vacated by the Sickness and Death of Professor J. H. Good, D. D.

My Dear Young Brethren: I have been requested by the Seminary faculty to speak to you some parting words in their behalf. First of all, they wish me to express in this public way their full appreciation of your characters, as well as their admiration for the spotless records which you are about to leave behind you. Your diligence as students, your respectful bearing as pupils, your deportment as gentlemen and your manifest devotion as Christians have merited their approbation and esteem. May you never show yourself less worthy of the confidence of those whose prayers and anxieties and good wishes will follow you through all the pains and pleasures, the joys and sorrows, the cares, conflicts and victories awaiting you on the great moral battle-field of life!

In the next place, we desire to congratulate you upon the fact that you have completed a regular course of study, both in the college and seminary, preparatory to your life's work. In this respect you have finished your course. Heaven grant you grace to keep the faith in which you have been taught—the

faith of the Son of God—the faith once delivered to the saints—the faith revealed and recorded in the inspired Scriptures of truth—the faith contended for at Nicea, Constantinople, Ephesus and Chalcedon—the faith crystallized in the Apostles' Creed—the faith which became the battle-cry of the Reformation at Berne, Basle and Marburg—the faith formulated and proclaimed in the Heidelberg Catechism, that venerable little book so highly esteemed in every Reformed minister's study, and so dear to every Reformed Christian's heart.

With yourselves, we lament the loss to the Seminary and the interruption to your course of study by the disability and departure of that Christian man, versatile scholar and able teacher, the Rev. Dr. Jeremiah H. Good. Yet these are providential occurrences and should be viewed as such. They come, not by chance, but well and wisely ordered. Interruptions, opposing obstacles and apparently inseparable difficulties, stimulate earnest souls to greater efforts to be something and to do something worthy of the age in which they live and worthy of the cause with which they ought to be identified. It is to be hoped, therefore, that the disadvantages under which you have been obliged to complete your course have stimulated you to nobler efforts in preparation for the responsibilities of that great hereafter now so close at hand.

You are going forth to be preachers of the Word, ministers of Christ and stewards of the mysteries of God. Called to a profession of great honor, you will not forget that for yourselves the greatest honor will consist in conscientiously, faithfully and zealously

doing your part. You are to be ambitious, and yet not in the sense that ambition is "a mountain devil" in the character that seeks preferment for its own sake. There is an ambition, heaven-born, soul-inspiring and laudable—a holy passion flaming from the altar of the sanctified heart. Using the term in this sense, I charge thee not to "fling away ambition." The angels never fell by such a sin. But by such zeal mortals may rise to immortality in the enduring worth and splendor of their own great deeds for humanity and God.

You can succeed in your profession, according to the spirit and intent thereof, only as you view your ministerial character, grounded in the Christian character, and at the same time something distinct therefrom. The general priesthood of believers is one of the teachings of the Bible, and one of the distinguishing principles of Protestantism. For 370 years has this doctrine been advocated by Reformed theologians, vindicated in Reformed history and practiced in Reformed closets of prayer. Would you conquer the world and bring it as a willing captive to the foot of the cross, enter into your closets and shut the door? It is there and thus that you may gain strength to go forth from your chamber rejoicing as a strong man to run a race.

And, oh, what a race is set before you! Lay aside therefore every worldly weight and leap forward with patience and perseverence to the goal. Remember that the race is not so much to the swift as to him who continues unto the end. May you so commence, continue and complete your heavenly course that the

Chief Shepherd shall receive you with approval and crown you with an unfading chaplet! And as you pass the pearly portals may the angels of God salute you with the plaudit: "Life's race well run; Life's work well done; Life's victory won."

The principle of ministerial success is not exactly the same as that which underlies success in the legitimate business affairs of the world. As Christians, and especially as ministers, we are to subsist upon a meat that the world knows nothing of. We are to swim by sinking, survive by perishing, and live by dying. He that would save his life must lose it.

"Whether upon the scaffold high, Or in the battle's van; The proper place for man to die Is where he dies for man."

Such sacrifice implies a humility that rises to the mountain top and a glory that darts down to the very valley of the shadow of death. To the disciple, as well as to the Master, this truth will apply: "He who ascends is the same also that descends first into the lower parts of the earth."

"The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings most when others are at rest.
The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bends him down
The more on high his soul ascends.
Nearest the throne of God must be
The foot-stool of humility."

The demand for an humble and yet educated ministry is on the increase. The world may need selfmade men, but the church needs men that God makes -men who add to their natural abilities those intellectual and Christian attainments which can be acquired in no other way so well as in a regular college and seminary course. Such men, when fully consecrated to God, may be depended upon when the combat deepens all along the line. They are not to be blown about by every wind of doctrine or carried along upon the bosom of every humanitarian current. Such characters are the ballast of the church, the hope of the world and the gems of heaven. Firm to their foundation, fair in their proportions, rich in their decorations and magnificent in their splendor, they will outlive the stars in age and outshine the sun in glory.

I speak to you as a fellow alumnus of Heidelberg Theological Seminary. This institution has given us character even as a noble mother imprints her image upon a worthy son. It has helped to make us what we are. Shall we not be alive to the law of reciprocity and gratitude? Although this center of learning is in a hopeful condition, its future prosperity is largely dependent upon its friends. Let us, therefore, exert ourselves in behalf of our benign mother until the Seminary shall be in every way equal to any similar institution upon the planet, and Heidelberg, broad in culture, high in grade and thorough in work, shall stand forth and shine forth as one of the most attractive and effulgent stars in the growing galaxy of America.

ican colleges.

A Discourse Delivered at the Burial of Professor Moses Kieffer, D. D., in Sandusky, Ohio, February 1, 1888. From the "Christian World."

"Christ is all and in all." Col. iii. 11.

Twenty-nine years ago this text was selected by the deceased as most expressive of his sentiment as a Christian, a scholar and a theologian. A few of his devoted students in the Seminary at Tiffin wished to express their regard for their beloved teacher by having his likeness lithographed with a view to retaining the shadow after the substance of his being had passed into the higher realm of more substantial things. One of our number waited upon our venerable professor and asked him for his favorite Scriptural motto for the purpose of having it also engraved with his likeness for a remembrance in time to come. That time to come is now at hand. One of his pupils, called to assist in the sad rites of this occasion, was directed for this text to the lithograph portrait that hung upon the wall of his study.

If we could go this day, as we often went in days gone by, to that good man for advice in the selection of a text, and could his sainted spirit return to move those pallid lips, he would doubtless speak to us and say: "That is the text. Christ in glory is all and in all." If he could now return from the more excellent

glory—from the more special presence of his King, Immanuel, he would whisper back with a greater fulness of the sentiment: "Christ is all and in all."

Dr. Kieffer did not select this text of Scripture for any fine, rounding phraseology or poetry that may be contained therein, but because it was the key-note of the system of faith and thought in which he lived and moved as a student and teacher of both nature and revelation. He had studied the scholastic systems of theology and philosophy as they ruled the faith and thinking of the middle ages. He had marched through the dry abstractions of Anselm and Abelard. He had made himself familiar with the fundamental facts connected with the glorious Reformation dawn of the sixteenth century. He had read of the gradual tendency from the Reformation to the reign of Rationalism in Germany, Infidelity in France, Ecclesiasticism in England and fanatical Humanism in America. He saw that Christ was not enthroned in the heart of the popular theology of the world, and turning, with some others, like Dr. Fred. A. Rauch, Dr. J. W. Nevin and Dr. Philip Schaff, to the truth as emancipated and taught in the first part of the present century by the leading evangelical theologians of Germany, his faith arose to a higher consciousness and expressed itself in the text: "Christ is all and in all."

Dr. Kieffer saw churchmen frittering their strength away in discussing questions of Apostolic succession and church government. He saw sacramentarians disputing about the manner of the divine presence without any proper conception of the glorified divine human person of him who gives the sacraments their

objective contents for discerning faith. He saw sentimentalism reveling in the nonsense of its own humanitarian dreams. He saw rationalism, in the world and in the church, trying to account upon natural principles for every mystery in heaven above, in the earth beneath and in the waters under the earth. He saw Romanism denving the supremacy of God's Word and the sufficiency of God's grace in the illumination and justification of the sinner. He saw formality sitting down like a pall of moral death upon many of the churches of the world. In short, he saw that Christendom was not generally conceding to Christ that organic centrality of position which He must have and hold before the great problem of the world's history can be satisfactorily solved in the salvation of the race; and, seeing these things—seeing this false trend of history-his vigorous mind and pious heart turned and yearned for a more Christocentric religion and a more Christological theology which, he knew could never enrich the church and bless the world until Christ is acknowledged as all and in all.

That was a wise and kind Providence which more than fifty years ago led the lad, Moses Kieffer, to Marshall College. Under the plastic hand of that young philosopher, Dr. Rauch, he was brought into communion with the most vigorous minds and richest evangelical thought of Germany. As his mind was thus started upon the process of its development in the right direction, he naturally fell in with the Mercersburg system of philosophy and theology, which he readily embraced as the complemental element of his being. Dr. Rauch's "Philosophy," Dr. Nevin's "Mys-

tical Presence," Dr. Schaff's "Principles of Protestantism" and Dr. Ebrard's "Christian Dogmatics," were books whose contents found both relish and ready echoes in his soul as it eagerly reached after Christologic truth. Under such influences his Christian manhood developed into symmetrical proportions. His character as a man, a Christian and a scholar, was of a positive type. He built upon a firm foundation and reared the superstructure with a happy blending of requisite elements; and as the edifice arose toward the magnificence of splendor it became more apparent to all careful observers that for Dr. Kieffer, Christ was all and in all.

He was not an author in the strictest sense of the term, although while at Tiffin he wrote a book on Dogmatic Theology, and went to Chambersburg with the manuscript with a view to having it published. The next day Chambersburg was burned by the rebel army, and the labor of years went up in smoke. He was a frequent contributor to the "Church Quarterly." The productions of his pen were read with delight and edification. He usually discussed subjects of a semitheological character, giving Christ the central position in all the syllogisms of his reasoning. He constantly held that science and true religion are correlated, that they must be glorified together, and that such glorification can come only from him who is all and in all.

Our most endearing relation to Dr. Kieffer was that which we sustained to him in Heidelberg College and Seminary. He took with him to Tiffin the principles of philosophy which had been planted in his mind at

Marshall College and in his communion with the Mercersburg school of thought. Only eight hours before his departure to meet Dr. Nevin, and the whole noble army of martyrs in heaven, he expressed the satisfaction he had in the consciousness of having kept the faith and advocated its excellency in all the years and positions of his life. He was no extremist, but held the truth, as he apprehended it, with positive conservatism. His manner of presenting the truth to his class was much appreciated and admired by the young men who had the privilege of being numbered with his disciples. He was promptly at his post of duty in the recitation room, and usually ready to give his pupils some of the beaten oil of the sanctuary. Moderately given to speculative thought he encouraged the students to do a little thinking for themselves. He told them that as long as they were in company with Christ they could not go astray.

Dr. Kieffer was an edifying and entertaining preacher. He usually thought out his sermons and delivered them without the use of either notes or manuscript. As a rule, his views were consistently held, logically developed, and clearly presented to his audience. He knew nothing of the Gospel of sentimentalism and gush, but was earnest and fervent in his proclamation of the Gospel of grace. It was in his preaching that the sentiment of his Scriptural motto stood out in bold and beautiful relief. His sermons were never stale with hashed up sameness, and yet the old Christ and the ever new Christ was in all of them. He usually held his audience by what he had to say, rather than by his manner of saying it; and yet he was an

orator. Few ministers in the Reformed Church or out of it were more truly eloquent than he. In his happiest pulpit mood he seemed to be entirely emptied of himself and filled with his subject. At times he appeared to gather all the electricity of the upper clouds and concentrate it in vivid flashes of holy lightning upon his audience. Among his favorite texts was, Rev. v. 12: "Worthy is the Lamb that was slain." He always brought out the atoning virtue of the death upon the cross, but placed the primary emphasis upon the Lamb. The mystery of Bethlehem was, in Dr. Kieffer's view, at the foundation of Golgotha's tragic scene, and fontally of more importance for the salvation of men than even the vicarious suffering on the cross. He preached salvation by faith in a personal Christ, and that Jesus is the Saviour of the world, first by what He is and then also by what He does. It was from this Christo-centric stand-point that he saw the beauty of his favorite Scriptural motto, and could consistently exclaim: "Christ is all and in 2]] "

Of course these Scriptural and truly philosophical views of Christ's person and presence in the Gospel of the Word, which Dr. Kieffer held in common with others, implied and of necessity involved the proper Scriptural conception of the church. His faith saw the kingdom of God at hand in the world, replete with supernatural powers for the salvation of the world's life as it culminates in the life of man. The church was for him, as it was for Paul, the body of Christ, the fulness or complement of Him that filleth all in all. How constantly and consistently he sought to impress

this fundamental truth upon his class as a professor of theology; and also upon his audiences as a preacher of the Word! He consciously lived and moved in the very bosom of a constitution of heavenly realities. would have been just as easy and just as consistent for him to have doubted the fact of his own personal existence as to question the equally well authenticated and clearly manifested truth that he and all saints are even here on earth overshadowed, uplifted, surrounded and permeated by the powers of a heavenly world. In this constitution of the supernatural in the natural, his intelligent and discerning faith saw the glorified Christ, through the power of the Holy Ghost present as the life-center, love-center, head-center and center of all sacred centers in the covenant and family of God.

Occupying this Christocentric position as to the essential constitution of the Holy Catholic Church and the consequent fellowship of all saints in her communion of life, he was eminently consistent in constantly maintaining that the gospel sermon, as preached by the fully qualified minister of the Word, was something entirely above the category of moral essays, pious exhortations and spasmodic gushes of mere sentimental exuberance. He looked upon the fully qualified minister of Christ as a steward of the mysteries of God, and a real ambassador commissioned by the King to negotiate the treaty of peace upon the principles involved in the mighty mystery of the Incarnation and according to the terms revealed in the Scriptures of inspired truth. Of those Scriptures he held Christ to be all and in all. Placing his ear of faith to the door of the substance of the Bible, he heard silent yet audible footsteps of him "whose going forth are from of old, from everlasting."

Equally consistent was Dr. Kieffer in contending for the faith of Christ's objective presence in the sacraments. These were for him both signs and seals of something at hand. Trans-substantiation and consubstantiation were swept away by the breath of his mouth to make room for the Scriptural teaching of proper substantiation. For him, Christ was present in the sacramental transaction, not by an act of the priest, neither by a ubiquitous necessity, but by the free exercise of His prerogative as the glorified Redeemer. Because the glorified life of Christ is above the limitations of time and space, it cannot be excluded from time and space. How carefully Dr. Kieffer distinguished between the glorified Christ's transcendency and His immanency! Holding this distinction clearly in view, he safely piloted his pupils around the shoals of panchristism, upon which their frail theological barks might, otherwise, have been stranded to everlasting destruction. For him Christ was all and in all in such a conception of His immanence that neither confounded Him with the sacraments nor separated Him from them.

Yet Dr. Kieffer did not hold the theory of objective sacramental grace in a sense that excluded the necessity of personal faith on the part of all who receive saving benefit in the sacramental transaction. He was as far from the dead lion as he was from the galvanized dog. He laid all proper stress upon the necessary conditions of beneficial participation in the saving

fulness of Christ. The logical application of his favorite philosophy would not have permitted him to ignore the importance of subjective faith and implicit obedience to all the commands of God. Even if his ears had been deaf to the voice of revelation, the teachings of his philosophy were such as to convince him that objective bread can become food only through the subjective act of participation according to the ordained functions of the system. But philosophy was not his guiding star, and he followed it only as it was seen in its conjunction with the star of Bethlehem. The Book of God was his authority in faith and practice, and well did he take heed to its sure word of prophecy as unto a light that shineth in a dark place. He accepted the Scriptures as a lamp for his own feet, and recommended it as heaven's own light for the path of others.

He was faithful unto death. Having entered the master's service in his youth, he continued therein through all the labors of a vigorous Christian manhood, down through the approaching frailty of declining years. Christ was in all the days of his useful life. Just eight hours before he departed he worked at the last literary production that the church will ever receive from his pen. It will be completed by another, and appear in the "Reformed Quarterly." How like a shock of corn full of ripe ears, he has been gathered to his sainted ones in the garner of glory!

Dr. Kieffer did his last ministerial work at Sioux City. Believing that he could render further service for the Master, he stepped to the front as a Reformed missionary at seventy-four years of age. Though

bending under the weight of years, he held up the Reformed banner with an unwavering hand. In the midst of his work he was stricken down with a violent disease. Recovering in part, he started for his home in the East. On his way he stopped with friends in Sandusky, where he remained in a state of uncertainty as to the will of the Lord with reference to his full recovery. He was not left long in suspense. A little past midnight, on February 3d, the bridegroom came and found him with oil in his vessel. His last words were: "I will turn over on the other side once, then I will rest easy." He turned over on the other side, and on the other side of Jordan he now "rests easy" upon the bosom of his Lord.

An Address to a Company of Volunteers in Hallsville, Ross Co., Ohio, upon the Eve of Their Departure for the Field, in October, 1861.

Soldiers: At the reiterated call of your country, your patriotic hearts could find no longer room to beat within the hallowed circles of peace and happiness at home. You are about to sunder the most sacred cords of consanguinity that bind you to the warmest objects of your love and fondest idols of your hearts. Your bleeding country's calls have sounded louder in your ears than all the thundertones of human sympathy. Fathers and mothers, sisters and brothers. fond companions and children dear, and all the hallowed associations that issue from the sealed fountain of domestic endearments are to be left behind for a time-perhaps forever. Young gentlemen, we love you for your self-denial; we esteem you for your valor; we admire you for your patriotism; and our prayer to heaven shall be that Jehovah God may be your Shield and Buckler and bring you all at last to swell the glittering ranks of that blood-washed army of the redeemed in glory.

Go, young gentlemen, and the Lord be with you. Some of you are professors of religion. You have enlisted under the banner of the cross—that old emblem of eternal liberty, more valuable and venerable

than even the old federal flag with all its glorious stars and stripes. Oh, see to it, then, that while you are fighting to rescue the flag of your country from beneath the unhallowed tread of traitors, you do not let the blood-stained banner of Immanuel be trodden under foot. Do not leave your religion at home; and when you take it with you, do not leave it on the tented field or battlefield unless you leave your bodies there. The bravery of the battlefield may lavish the soldier's path and crown his dying brow with laurels of renown, and even erect a monument above his grave, but religion alone can furnish that monument with an unsullied and undying epitaph.

Go, young gentlemen, and the Lord be with you. Some of you make no profession of religion. Perhaps this is the case with the majority of your number. To all such we would say that while we admire your patriotism we cannot admire your wisdom in choosing to live and risking to die without hope and without God in the world. The blood of Christ alone can prepare you for a hero's victory or embalm you for a soldier's grave. The ancient Greeks never ventured to the battle-field without asking the favor and protection of their god. If heathenism led the Greeks to implore the protection of Mars, the bloody god of war, should not Christian civilization teach you to ask the favor of Him who is indeed the God of battles and Giver of victories?

Go, and the Lord be with you. May your love for your country never be less ardent than now, and your love for your God increase. May your patriotism remain unabated, your morals uncorrupted, your bodies unharmed and your lives unsacrificed. And when the auspicious morn of peace shall dawn upon our bleeding country, may you all return again with your ranks unbroken, bringing to our eager ears the gladsome intelligence that

Columbia's soil is cleansed of treason,
Her citizens again at rest;
The rights of all have been respected
The wrongs of all have been redressed.

When thus redeemed and reunited the anarchies and monarchies of the world will be glad to bow with respect and reverence before the superlative majesty of the American people.

Part of an Oration Delivered on Soldiers' Memorial Day, 1884, to the Sons of Veterans of Fremont, Sandusky County, Ohio.

Sons of the Veterans, Ladies and Gentlemen: Nearly a quarter of a century ago, as the American people were holding their breath with a most painful and patriotic suspense, the booming of artillery in the vicinity of Charleston sent forth its thunders along the Atlantic coast, and across the valleys of the continent, until every hill-top caught the sound and sent it back again. Selfishness and sectional hate, disappointed ambition, disgruntled pride and divided council; the lusts and passions of fallen human nature; the arbitrary institution of human servitude, together with a desire to extend its dominion to the regions of the setting sun, combined to let loose the dogs of civil war, and threaten the very existence of a nation, which for eighty-five years had maintained among the powers of the earth a separate and equal station to which it was entitled by the laws of nature and nature's God.

What if a few irresponsible persons in one section did make use of inflammatory language, that was no sufficient reason for the organized powers of another section to commit overt acts of seditious wickedness. What if restless agitators from the North did fling their foolish fagots into the tinder-box of Southern combustibility, that was no sufficient justification for the conduct of those who applied the torch of treason to the inviolable temple of a great Republic. What if a sectional few, whom Dr. Johnson called the screech-owls of mankind, did so far forget their duty of respect for the star spangled banner as to say:

"All hail the flaunting lie,
Down with the starry flag!
Insult no sunny sky
With hate's polluted rag."

that was no sufficient reason for another section to fire upon the flag so sacred in its origin, so rich in its emblematic significance, so generally honored among the nations of the world, and so highly favored by the King of heaven.

When that point was reached, the normal nerves of the nation were shocked with the holy electricity of patriotism. There was a Putnam in every furrow and a Patrick Henry in every council. Men volunteered at every tap of the drum, and swelled the chorus loud and long: "We're coming, Father Abraham, 1,200,000 strong."

Those men were not reckless adventurers who rush into everything with neither principle nor purpose. They were not generally of that mercenary class who estimate themselves at a commercial value, and hold themselves as the marketable merchandise of war. They were not barnacles upon the body social, waiting to be washed off by some tide of their country's misfortune. As a rule, they were men of hearts and

heads and homes, with friends and fortunes to leave behind them; with sacred honor and principles to carry with them in fighting for their altars and their fires, the green graves of their sires, God and their beloved country.

It is our first duty to honor those who fought for the right. To make no distinction here would be to have ourselves appear more charitable than God Himself. Our first floral tributes should go to the graves of those whose hearts were warm, whose heads were clear, and whose arms were strong in defense of the American Union, one and inseparable, now and forever. In the language of Lord Byron's "Siege of Corinth," we say of our fallen heroes:

"They fell devoted, but undying;
The very gale their names seemed sighing;
Their spirits wrapped the dusky mountain;
Their memory sparkled o'er the fountain;
The little rill and mighty river
Roll mingling with their fame forever."

But what may we do to honor the heroic survivors? Shall we stop with a few flowers upon the graves of the dead, and a little poetry for the ears of the living? Forbid it, Almighty God! Mere sentiment can never pay the debt of honor. Flowers will lose their fragrance, and poetry will recede to the region of fancy. Something a little more tangible and enduring, if you please, ladies and gentlemen. Let us honor, not in word merely, but in deed and in truth. Let us do good as we have opportunity. Let us wipe the tears of sorrow from their weeping eyes by supplying the

temporal wants of the needy. Let us try to have all of them enlist under the banner of Immanuel, more venerable for its age, and more rich in its signification than even the old Federal flag with all its stars and stripes.

In rendering due honor both to the dead and the living, it is our supreme duty to preserve sacred and inviolable the Republic, and in the Republic, those principles of Christian civilization and lawful liberty without which the Republic itself would be but a miserable caricature of a free government. This, then leads us to inquire: What are the perils of the nation, and where are the rocks which threaten the safety of its voyage upon the boisterous sea of human history?

The dangerous element in the American Republic is political atheism; and the denial of God's presence and power in the affairs of government is the real danger-point in American history. This was the case in the ancient governments of the world. Persia. Babylon. Greece and Rome fell because they did not retain God in their knowledge. Paul says that for this reason God gave them over to do those things which are not convenient. How slow the world is to learn that all legitimate powers are ordained of God. Yes, proclaim it throughout the land, and unto all the inhabitants thereof, that there is a divine factor in the constitution of government, and that without a proper recognition thereof the temple must fall, no matter how otherwise firm its foundation, fair its proportions, or magnificent its splendor.

When Major Croghan made his successful defense of Fort Stephenson, he drove the Indians out of the woods, and away from the banks of the Sandusky River. Could that gallant young spirit now look down upon this historic stream, and see its banks on Sunday lined with fishermen, and these commons filled with base-ball batallions, he would command these battle-scarred veterans to limber up "Old Betsy Croghan" and drive away these Caucasian tribes of Sabbath-breakers before they sap the foundation of the Republic for which the soldiers died.

No wonder that Jehovah's vengeance will not sleep, and that His sword seems ready to leap from its scabbard to avenge the insults offered to the God of hosts! No wonder that some good men are alarmed concerning the safety and perpetuity of the Commonwealth! No wonder that a kind Father is gathering His best and brightest jewels from the wrath to come! No wonder that some of us are disposed to look upon society as sleeping over the crater of a moral Vesuvius! No wonder that financial failures and stupendous bankruptcies, tornadoes, cyclones and floods, disasters by land and sea, are the common visitors of our poor, polluted little planet!

To you, oh, veterans, I call, and my voice is unto the sons of the veterans! Let us as Christian patriots rally around the flag for whose honor our fallen brothers have gone to join the bivouac of the dead. If we do our duty we will soon be with them on fame's eternal camping ground. Let us identify ourselves with the right. Let us pray for the right. Let us dare to talk for the right, and according to our several ability and honest judgment, let us vote for the right. If necessary, let us die for the right, remembering that "right is right since God is God, and right the day shall win;" that "unbelief is cowardice, to falter is to sin."

An Address Delivered Before the University of Heidelberg at the Reopening of the School Year, September, 1904. From the "Tiffin Advertiser."

Ladies and Gentlemen: In the recent address before the Alumni Association of Heidelberg University, Judge Royer discussed the very important question of man's attainment to higher citizenship. Since woman has not yet been recognized by the organic law of the land as a proper candidate for such high and full citizenship on terms of unqualified equality with the sterner sex, I propose to discuss the question as to how she may attain to the highest possible development of true womanhood, and in her narrower, nobler sphere shine forth in all the superlative grace and elegance of her sex.

If I were to address you in the form of a homily or sermon, I would select the language of King David, in part of the 144th Psalm, as containing the seed-thought of my theme: "That our daughters may be as cornerstones polished after the similitude of a palace." But, as such is not my purpose, I have no text to announce. We shall find our theme in the social constitution of the world; and a confirmation of the correctness of our views upon the subject in the volumes of the world's great history.

In the beginning of the world's history the Creator began the unfolding of an original, systematic and comprehensive design. The work began with the lower forms of existence and continued on and up through the higher to the highest manifestation of his purpose and power in the glory of completeness. From the creation of mere elements in the water and in the earth, he moved on in his creative activity, forming the vegetable, then constituting the animal, and finally the human kingdom as nature's grand and stately dome.

When He on the fourth day diverged from this general order of the programme it was only to "turn on the light" from the great lumination of heaven in which to perform the finer work and apply the finishing touch to His wonderful palace of glory and power.

On the sixth day He made man, and on the afternoon of that eventful Saturday He made woman that the auspicious light of the first Sabbath might dawn upon the domestic circle and sanctify the first rays of domestic felicity at home.

Man was made of earth; woman was made of man—earth refined. The Bard of Scotland robbed God of His glory and idolized nature when he praised "the prentice hand she tried on man before she made the lasses oh." Woman is not constitutionally better, but finer than man. This truth, it is presumed, has never been doubted, except by unnaturalized bachelors and unfortunate husbands.

That woman is made up of angelic elements is a fanciful notion pretty well evaporated in this age of feminine frailty and masculine selfishness. She was no more designed to be an angel than she was to be a slave. She is the complement of man and the crowning glory of Creation's hand. As such, she was created susceptible of higher polish, is more elegant in ornaments, more at home in the proper sphere of the fine arts, and more pliant under the plastic hand of holy influences.

With these superfine qualities there are also certain possibilities of peculiar weaknesses in the constitution of the female character. Milton wonders as he, in his "Paradise Lost", exclaims:

"Oh why did God, Creator wise, that peopled highest Heaven With spirits masculine, create at last This novelty on earth, this fair defect of nature?"

No wonder that Milton lost his Paradise. Woman is not a fair defect of nature, but nature's ne plus ultra and the ultima thule of human hopes.

Yet when compared with the other sex woman seems less impervious to flattery and more inclined to flirtation. A stranger of questionable character entered the Garden of Eden; flirtation began; temptation ensued, and moral seduction followed. The corner-stone of the social structure gave way, and the palatial residence of human happiness came tumbling down before the shivering shocks of Satanic instigation. The crown of creation fell lower than the head upon which God placed it, and the beautiful day-star of man's coronation sank away behind the wrath of Deity offended.

As the human pair went forth from the Garden of Eden the brow of woman was wreathed in shame and sadness, and her heart was filled with the gloomy fore-bodings of social servitude and sorrow. True, the prophecies and promises of Revelation sent an occasional ray of hope into her soul, but for thousands of years her life was degredation, her husband was tyrannical and her grave was her friend. The poet struck a vein of truth as well as a chord of sentiment when the heavenly muses made him say:

"Grief is the unhappy charter of her sex,
The Gods who gave her readier tears to shed
Gave her greater cause to shed them."

Through all the divergencies of human history, in all the channels of human development, with the risings and fallings of dynasties and kingdoms, she has been made to feel the oppressor's rod. For want of proper recognition and reciprocity in the sphere of love and affection she has often volunteered to throng the ways of death until her steps took hold on hell. True, individual females have arisen above both the degredation and the dignity of their sex, but they were blessings neither to woman nor to the world. Semiramis, Cleopatra and Catharine de Medici were only specimens of masculine monstrosity.

The most humane laws of the brave and noble Spartans estimated the value of woman in society according to the number of sons she was considered capable of raising for the army. Mythology robbed Sylva, and conferred upon the wolf the honor of nursing the fabled founders of Rome. The history of Egypt, Persia,

Assyria, Greece and heathen Rome, all indicate the social obscurity, subserviency and suffering of creation's fallen queen.

Even in the central current of history as it comes down to us in the channel of Jehovah's Covenant, woman's sphere was circumscribed. King David farmed out only a fraction of his precious self to each of his multiplied wives. Only as he rose above the tolerated barbarism of his age, and climbed the higher mount of human dignity, could he look down the aisle of the ages and see the daughters of Eve made cornerstones polished after the similitude of a palace.

The prophetic dreams of that holy polygamist are now in the process of realization. The tendency of ages has been toward the domestication of man and the emancipation of woman. The progress of the past is a prophecy for the future. Woman's true rights must be respected, and all her wrongs eventually redressed. This progress has not yet been in the direction of all lands. Hitherto the current of human civilization and woman's elevation has moved in the direction of our own beloved America. Here the ideal goddess of liberty and love is destined to become incarnate in the real and living wives and mothers and sisters and daughters of men.

The current of this progress is traceable through the struggles of the last 2,500 years. The broad historian sees two tides of emigration pouring into Europe, and watches them in their collisions, conquests and amalgamations. He sees one tide flowing into Southern Europe, founding Rome, annihilating the Carthagenian power, conquering Greece, shattering the monarchies

of the East and sitting as the ephemeral mistress of the world; driving back the Goths and Vandals that dared to thunder at her imperial gates; sowing the seeds of her civilization in Britain, Gaul and Hispaniola; preserving the most valuable records of revelation and literature; plunging into the sluggish river of the dark ages and emerging with her strength measurably exhausted; discovering the world's last continent under the glory of America's rising sun, until it pours the degenerated energy of its exhausted receiver into the old empires of the Toltecs and the Montezumian halls of the South.

The intelligent historian also takes a bird's-eye view of the other migratory tide which may be regarded as an overflow of the stalwart barbarism of the Orient. The head waters of its principal current is north of the Alps and it follows the star of the empire westward in its course. Whether we call it Slavonic, Teutonic, Germanic, Saxon, Anglo-Saxon or Celt, it has been for nearly 2,000 years the main stream of the world's energy, and for more than a dozen centuries the budding promise of its higher civilization. It rebuked the proud pretensions of the imperial mistress; it reaped the ripest fruit of Latin toil and triumph; it planted and patronized the first universities of learning: it moulded the political destinies of Europe; it gave us Magna Charta at Runnymede; it invented the printing press, translated the Bible, and is now reproducing the Word of God in every vernacular of the world; it fought the battle and gained the victory in the great conflict between the Crescent and the Cross; it drove the Mohammedan Anti-Christ out of Europe.

and still keeps him cooped up within the precincts of semi-civilization; it reformed the theology and morals of churchanity, furnished the best martyrs for the cause of eternal truth and the bravest exiles for the sacred right of enlightened conscience; it launched the Mayflower of the Pilgrim fathers, planted the most vigorous colonies in America; founded the noblest institutions of this country, and proclaimed liberty throughout the land and unto the inhabitants thereof. And now, taking its firm stand in the van of the world's progress, it pleads for the proper equality and dignity of the female sex, by erecting and sustaining seminaries of learning for the education of young ladies, that our daughters may be as corner-stones polished after the similitude of a palace.

Especially has the female sex been benefited by the progress and achievements of this Northern tide and higher type of civilization. And this was meet and right. Woman stood in greater need of emancipation because she had been the most enslaved. She also deserves it most. Her arms cradled the hope of humanity and her bosom was the first throne of the world's Redeemer. Though first in transgression, she has redeemed her sex from the odium of primitive apostasy. This she has done by the sublime heroism of her constancy in trials and sorrows and hopes.

"Not she with traitorous lips her Saviour stung. Not she denied Him with unholy tongue. She, while apostles shrank, could danger brave. Last at the cross and earliest at the grave.

This Northern tide of Westward emigration has

supplied the family, the church and the world with the noblest women that ever sanctified the planet on which we live. How like the stars of human hope they shine and lead the way back to happiness and God! Time would fail us in any attempt to scan the ample page of history in search for the names of all the female worthies who have not only obtained promises but who in weakness have also been made strong in all the elements of womanhood and womanly worth. It would be doing injustice to our own mothers, and sisters, and daughters, and wives and intended wives, and Heidelberg University girls, to mention Joan of Arc, Marguerite of Navarre, Queen Victoria, Mrs. Sigourney, Margaret Fuller, Florence Nightingale and Frances Cleveland.

We are not to suppose, however, that the peculiar advantages conferred in these latter days upon the female sex are in any sense the mere outgrowth of the world's natural constitution as independent of the Christian religion. It is the Messianic star which first arose over Judea's hills that now shines upon the otherwise dark horizon of woman and fringes the clouds of her sky with the gildings of hope. Jesus Christ is the source of all proper and permanent progress in the sphere of moral worth and beauty. It was only as King David foresaw the Lord and Virgin's Son before his eyes that he could pen the prophecy that our daughters would become corner-stones polished after the similitude of a palace.

Christianity, going hand in hand with education, is the new element in the world's history that changes the character of its civilization and enables it to overlap the distinction of sex in many matters essential to the development and dignity of the whole human race. It differs from mere civilization, as well as from all other religions, in its past, present and prospective influence over and in behalf of the female sex. To educate and polish the daughters is a part of its peculiar mission. No other civilization ever preached such a doctrine or practiced such a duty. Even Judaism, with all its superior advantages over surrounding nations, shuts the gates of the holy place against the wives and mothers and daughters of the land, and then still calls itself the "Commonwealth of Israel."

Israel had its school of the prophets but no school of the prophetesses. No wonder that Anna, the daughter of Phanuel, attained to a great age before she prophesied in Jerusalem; and then it was only the coming of Christ that opened her mouth to bless the Lord for the dawn of a better day with a brow of broader, brighter splendor. Greece had its Plato to teach its Aristotles of rising eminence, but no such apostles of wisdom at whose feet the young ladies of the nation could sit and acquire the genuine accomplishments of classic lore. Athens had its Mar's Hill where the young men were taught to brighten and brandish the blades of war, but no hill of science where her daughters could be polished after the similitude of a palace.

Christianity pleads and provides for female education solid in its character and, therefore, susceptible of the highest polish. It is impossible to polish a rainbow, add a finish-touch to a soap-bubble, or ornament those foolish feathered flirts who seem to think that

the chief aim of woman is to be more ornamental than useful to society. She was created to be a help-meet for man, and in order to that end she ought to be womanly. Her holy ministry from heaven is to build and bind as well as to beautify the walls and apartments and proper contents of the domestic sanctuary. This is indicated by the manner of her creation. Adam was put to sleep that he might have nothing to suggest as to the splendid piece of work which came from near his heart that he might love her, from under his arm that he might protect her, and from his side to be his equal.

Woman was not intended, as heathenism taught, to be the mudsill underneath the social superstructure of the world; neither was she, as some of the enemies of her sex now teach, intended to cap the social edifice in the way of prominence and worldly conspicuity. Hers is

"A narrower, holier sphere,
A higher, nobler trust.
Nor needs she power or splendor,
Wide hall or lordly dome,
The good, the true, the tender,—
Love to live and live to love at home."

To fill this ministry in full, our daughters must be educated. Such education must take the form of culture. Such culture consists in part in developing the latent principles of strength and beauty already possessed. Such development is accomplished by the awakening touch of scientific, æsthetic and Christian powers, gaining victories over ignorance, ugliness and vice.

The thing of primary importance in the education of a young lady susceptible of polish is a willingness to submit to scholastic authority. Without this her university course is of no value whatever. Polish cannot be applied to a character of insubordination. This fact is overlooked in our American seminaries and colleges. Female education, like that of the gentleman, consists not so much in the amount of knowledge accumulated and stored away in the cabinet of the memory, neither in the bubblings of pedantic haughtiness which so often grow out of bad breeding, selfconceit and affectation. Its conditions are a meek and quiet spirit, ordinary capacity and intellectual industry. Started upon such a foundation, the superstructure may arise in goodness, truth and beauty, until true and completed scholarship shines forth in glory's radiant blaze; and without such willing subordination to righteous authority and true spirit of teachableness in the presence of their teachers, girls will be but sounding brass and tinkling cymbals, even though they should be able to speak with magic tongue and classic grace in rich displays of pungent wit.

I plead for a substantial ground-work in the education of young ladies. Thoroughness in the course and substantial quality of the material used are of great importance before the work is ready for the polish. A little smattering intoxicates the pedantic brain. The truly accomplished sicken and sadden at the vagueness and vanity of pretentious superficiality. Proportion between the parts is an element of beauty everywhere. Lord Byron was not the man to criticise

the folly of any age or sex, but even he may have our pardon for looking in at the window of female society where education had been slighted in six parts and hobbied in the seventh:

"Some waltz; some draw; some fathom the abyss Of Metaphysics. Others are content With Music; the most moderate shine as wits, The balance have a temper tuned for fits."

No wonder Byron's best girl gave him the grand bounce that made it necessary for him to write her that melancholic poem:

> "Fare thee well, and if forever, Then forever fare thee well."

Of course there is a special taste and talent in every young lady for some favorite branch of the fine arts. Such taste should be gratified and such talent should be called out by special effort, but not to the neglect of everything else so important to the symmetry of true scholarship. I do not claim that young ladies have need to study everything known and taught in the sphere of art, science and literature. The entire curriculum of the university was never intended for the gentle and weaker sex. Yet girls should learn to think and think to learn. Indeed there should be a contagion of vigorous and chronic thinking among both gentlemen and ladies in this institution. As a rule, our lady students are earnest workers. They. therefore, reflect credit both upon themselves and the University. It is the exception that matriculates and tolerates little feminine stars of tremendous magnitude within these halls dedicated to hard mental work. These are they who come to Heidelberg as spoiled children, flirt with dudes, make love to Sophomores, marry a man in the moon, and finally graduate in the high school of lunacy.

Mathematics falls within the proper sphere of the female student. Language and literature are of great importance to those who wish to perform their part in the programme of seasonable and seasoned conversation. Music, painting and drawing are among the fine arts, and may be used to advantage in polishing the rest of the work. But the fine arts are not intended as merely ornamental. They belong as well to the body of the work. As such they should be thoroughly mastered. Poor polish is a pitiable thing. Music consists in something more than pounding a piano accompanied by a scream.

God never intended that the college girl of the nine-teenth century should be merely ornamental. Especially should the girls of the American colleges pursue their studies with a view to usefulness in society. The first sphere of such usefulness is in the family. She needs no chaperone in society unless she is badly trained or superlatively silly. And why should she become a monument of lovely helplessness in her dependence upon her husband? Husband? Such women never get husbands. They are not sought after by manly men. Dudes and dandies seek the society of pretty, shining things. Men never. Men of brains and heart and character and common sense and business tact, and genuine religion, and such as make good husbands, seek to marry women—women who can

read the Bible and bake bread as well as talk Browning and play tennis. The man who gets such a girl of thorough, complete and practical education, and truly practical religion, gets a wife polished after the similitude of a palace, and one whom he will learn to love and cherish more and more as the years roll by.

Right here the mission of Christianity appears in proper view as a power reaching down from above, rather than a culmination of natural forces climbing up from beneath. It is not mere polish put upon the whitened sepulchers of natural abilities and intellectual attainment, but the very principle itself of all that is noble and true in the graces of the heart, the endowments of the mind, the language of the lips and application of skill in the useful arts. It is especially essential in the complete education and accomplishment of women. I plead for this jewel of princely price and plastic power in all the schools and seminaries of the land. Without it our daughters may become pretty things, but not the polished cornerstone of the social palace. Without such women the social structure may stand for a while by virtue of its own selfishness, but sooner or later it must fall with all its treasures of worth and garlands of splendor.

I plead for a Christian education of our daughters. Oh that parents might realize the responsibility of their charge! Oh that daughters might be led to appreciate the value of opportunities sought by some and slighted by others! Oh that the church and the state would arouse and arise in response to the supreme requirements of the 19th century, and supply the 20th century with women who will realize that they

have a nobler calling than to chew gum, read novels and play progressive euchre. Christian intelligence and polished piety in our wives and daughters and sisters must soon settle the question as to whether this government is to arise and shine, or, like others, go down to the gloomy condition of national degeneracy.

Woman has no power for good only as she is in possession and practice of intelligent piety. Mere masculine femininity is a monster before God and man. Babylon had her Semiramis with power, pomp and pride, and yet Babylon is fallen, that great city. Heathen Rome had her vestal virgins, but the fires have gone out on her altars forever. Egypt had her Cleopatra whose superlative fascinations attracted the Cæsars to the foot of her throne, but Egypt has fallen to rise no more. The pyramids stand as solemn sentinels over the grave of woman's unsanctified charms and the sepulcher of a nation's un-Christian glory.

Farewell to the World. From the "Evolution of Religion," 1906.

Let earth recede and roll away,
Let Luna pale her borrowed light,
Erebus veil the orb of day,
And all my stars decline in night;
The hands outstretched upon the tree
Are still outspread to rescue me.

There is in man a vital ray,
Inspiring hope in every age;
Religion is his passion-play,
Eternity the boundless stage
On which death's curtain cannot fall—
Where "Jesus Christ is all in all."

To all intents all our intentions
Are born of some religious force;
All virtues, vices and inventions
Imply a deep and mystic source,
From Babel's fools on Babel's tower,
To Christian monuments of power.

Religious thinking shapes and shades, All sects and sections, creeds and cults; All sciences and arts and trades, All combinations with results, From morning-stars' first melody Down to time's last doxology.

But why such source of all our thought?
Why such religious cogitation?
Because we have been wrought and bought
For high and holy destination.
Great God, Thou hast created me
To live in love and rest with Thee.

Hence doth my faith and hope o'erleap All doubts, all fears, all time, all tears, All mountains high, all chasms deep, Whispering this truth into our ears: The soul inspired by heaven's pure breath, Dethrones all doubt, transcends all death.

We're quickened in our second birth; By grace redeemed, our sins forgiven, We drop our clay and leave the earth, Our hearts no more by anguish riven. No more by storm and tempest driven— We part on earth to meet in heaven.

Farewell! The scribe of no renown,
With plebeian pen and palsied hand,
Lays his last lay unlaureled down,
And writes his name in shifting sand;
Steps from the stage without encore,
Thanked for refrain and—nothing more.

